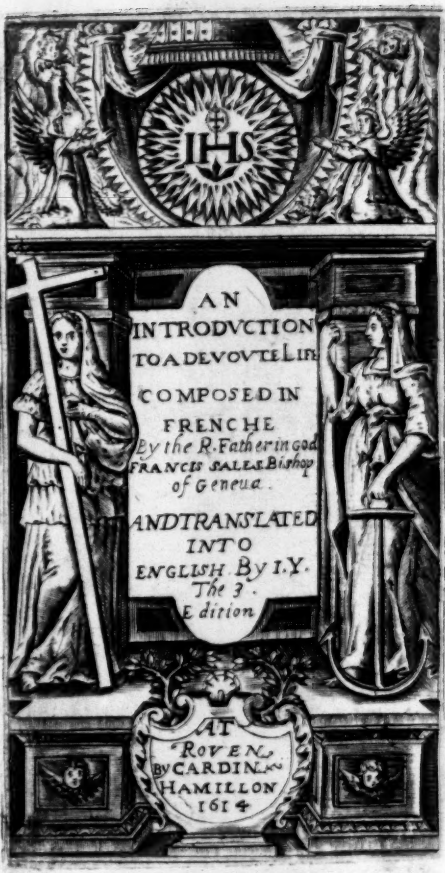
IHS
AN
INTRODVCTION
TO A DEVOVTE LIFE
COMPOSED IN
FRENCHE
By the R. Father in God
FRANCIS SALES Bishop
of Geneua.
AND TRANSLATED
INTO
ENGLISH By I.Y.
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AT
ROVEN,
BY CARDIN.
HAMILLON
1614

# TO THE RIGHT VIRTVOS GENTLEWOMAN MISTRIS.

# ANNE ROPER.

## DAVGHTER TO THE RIGHT WORSHIPFVLL.

## SIR WILLIAM ROPER, OF WELL-HALL IN ELTHAM.

THis excellent ſummarie of ſpirituall life (*Right worſhipfull & truly Religious*) hath gained ſo great credit with all deuout minds, for the exceeding profit and delight which they haue found by peruſing

it: that no booke whatſoeuer hath been in ſo ſhort a time, ſo often, and in ſo manie places reprinted: none by ſo manie men, and thoſe of ſo great iudgement, and in ſuch varietie of bookes treating of the ſame ſubiect, ſo much commended. Little indeed it is in quantitie, but in ſubſtance, and effect, (as I may ſay) infinite. Like the philoſophers ſtone, which being but ſmall in bigneſſe, and not verie beautifull in ſhew, containeth in it the ſeedes of all metalls, & with the onelie touch, changeth baſer metalls into the ſoueraigneſt of all, which is gold, the ſole gouernour now, of this iron world. For euen ſo truly not onely in my iudgement, (which in theſe heauenly matters reacheth but low) but in the iudgement of great diuines, and verie holie men, there hath not come out any abridgement of

deuo-

deuotion like this, containing ſo copiouſlie in few leaues, ſo plainlie in ſweet language, ſo profitablie and aptlie for practize of all men, the rules and inſtruction of ſpirituall perfection, nor ſo pregnant in efficacie, to conuert the iron affections of our ſoules, into the golden virtue of charitie, and true deuotion the queene of virtues, that enamoureth God him ſelfe with her heauenlie beautie, This made me deſirous to peruſe it carefullie, for the bettering of my owne ſoule; and to tranſlate it painfullie, for the benefit of manie ſoules in our poore diſtreſſed countrie? which more then any other countrie, ſtandeth in need of ſuch good bookes, for counter-poiſons againſt ſo manie venemous writings, as worldly & fantaſticall heads do daylie publiſhe. This alſo made me ſo bold, as to dedicate the booke,

and my labour, taken in tranſla ting of it, vnto your good ſelfe: as a treatiſe likelie to be moſt pleaſing to that excellent diſpo-ſition which inclineth your mind to all holie & virtuous exerciſes: and an argument almoſt proper and peculiar, to the ferueur zeale of Gods glorie, deſcending vnto you, and all your worthy familie by inheritance, and naturall affe-ction receaued from your glo-rious progenitour, that excellent true ſtates man, & learned coun-cellour, Englands honour, faithes zealous champion, and Chriſts conſtant martyr, SIR THOMAS MOORE, your great grand-fa-ther. His admirable virtues may eaſilie perſuade any man, that you neither would nor could de-generate from ſo liuelie a pater-ne: and your deuout and vir-tuous life, doth as eaſilie proue you to be deſcended from that

faire

faire roote, by ſo goodly braun-
ches as your worſhipfull father
and grand-father, of whome as
you haue taken the worthineſſe of
your bloud, ſo haue you learned
their pietie and godlines, which
maketh you delight in nothing
ſo much, as in the practize of
deuotion and Chriſtian perfe-
ction. This I ſay, makes me ſo
hardie as to deſire you to ac-
cept of this my labour, and not
onelie to patronize it with your
title, a thing vowed to your
ſeruice; but alſo at your beſt lea-
ſure to read it, and practize it, that
ſo I may be, not onelie repayed by
your courteous acceptance of my
good will, but likewiſe be parta-
ker of thoſe ſpirituall ioyes, and
increaſe of pietie, which I doubt
not but you will reap out of this
fertil field of deuotion: which is
the principall. fruict that in this
my poor labour, I deſire to haue,

generally in all deuout ſoules that ſhall read this booke, and more particularlie in yours; to whome I dedicate it, and my ſelfe, to remaine allwayes,

*Your ſeruant in our Lord and Sauiour Chriſt Ieſu, I. Y.*

## A DEDICATORY prayer of the Authour.

O Sweet Ieſu, my Lord my, Sauiour, & my God: beholdheere proſtrate before thy diuine maieſtie, I entitle and conſecrate this writing vnto thy glorie; giue ſpirit and life vnto theſe lines by thy heauenlie bleſsing, that thoſe ſoules for whome I wrote them: may in reading theſe words, receaue the ſacred inſpirations, which I wishe thē: & particularlie may be moued to implore thy diuine mercie for me: that shewing vnto other the way

*of deuotiõ in this* worlde, *I be-come not a rebrobate my ſelf in-the* world *to come; but toge-ther* with *all thy deuout ſoules,* who *ſhall profit by this la-bour of mine, I may* ioyfullie *ſing that* triũphant *ſong of the bleſſed Saints in heauẽ,* which *amidſt the daungers of this mortall life I pronunce from my hart as a teſtimonie of my faith and fidelitie; Life and glorie to my Lord & Sauiour Ieſus; euen ſo ſweete Ieſu, li-ue and raigne graciouſlie and glorioufſlie in our ſoules for euer, and euer. Amen.*

MY DEARE READER, I beseeche thee to reade this Preface for thy satisfaction and myne.

1. THE Paynim historians report of a mayden called Glycera greatly delighted in making of nosegayes, who could so fitly and properly varie and chaunge the disposition and mingling of the sweet flowers in her posies, that with the self same flowers, she would frame manie diuers kinds of nosegayes: in so much that the painter, Pausias came short of his cunning, striuing as it were by emulation to expresse the varietie of her flower-workes, for he could not chaunge his colours into so many fashions in his pictures, but Glycera would find more by a new maner of placing of her flowers in her nosegaies. Euen so doth the holie Ghost dispose and

*order with enterchaungeable varietie the instructions of deuotion which he giueth by the tongues and pennes of his seruants: that the doctrine which they teache being one, and the self same: the discourse not withstanding which they make, and in which they deliuer his doctrine do much differre, according to the diuersitie of methods, & fashions (that I may so say) in which they be couched and composed. I cannot therefore, neither ought I, or would I, in any sort write in this introduction, any thing but that, which hath been alreadie published by our learned predecessours concerning this matter; they be the selfe same flowers that I present vnto thee (gentle reader) which diuers before me haue offered vnto thy view: but the nosegay which I haue framed of them, is of a different fashion from theirs, as being handled in another forme, and wrought after another manner.*

2. *Those that haue treated of deuotion before me haue allmost all attended*

*onely*

onelie to the instruction of persons all-together retired from worldly conuersation; or at the least haue taught a forme of deuotion, which properly and principalie directeth and tendeth to that retired state of life. But my intention is particularly and principally to instruct such as liue in cities and townes, busied with the affaires of their housholde, or forced by their place and calling to follow their princes court, such as by the obligation of their estate, are bound to take a common course of life in outward shew, and exteriour proceeding; which kind of persons for the most part of them, vnder colour of a seeming, or pretended impossibilitie, will not so much as once thinke vpon the vndertaking of a deuout life: perswading them selues, that as no beast (if we may beleeue the naturalists) dare tast of the seed of the hearbe called palma Christi, so no man ought to endeuour to obtaine the palme of Christian pietie, so long as he liueth in the presse of

temporall occupations. To theſe men do I demonſtrate: that as the mother pearles doe liue in the ſea not taking one drop of ſalt-water into their ſhelles: & towards the Chelidonian Iſlands there be fountaines of ſweet water in the middeſt of the brackiſh ſea, and a ſmall kind of flie called Pyrauſtes borne and bred in hot burning ouens and furnaces, flies in the flames without ſcorching her wings: ſo a vigourous and conſtant hart may liue in the world, and yet not participate of the vaine humours of the world; may find out freſh ſprings of ſweete deuotion, in the midſt of the brinish waters of temporall affaires; & may flie without harme among the flames of earthly occupations, and yet not burne nor ſeare the wings of holy deſires which lifte vp a deuout ſoule to heauen, although the bodie neceſſarily, tread vpon earthen mould. True it is in deed, that this is a thing of ſome difficultie: but therfore would I deſire that many men would employ their eares in the

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attaining of so high a thing with more zeale then ordinarilie they doe, and they should find it not so vneasie as they imagine it. My self, weak and feeble as I am, haue endeuoured by this worke, to contribute something of mine owne cost, toward the helping of such, as with a noble hart will vndertake this enterprize.

3. Yet not-withstanding this present desire of mine, it was neither by mine owne choice nor liking, that this introduction came to the publique view of the world. A certaine frind of mine, endewed indeed with true honour and virtue, hauing some good while receaued the grace of God, to aspire vnto a deuout life, requested my particular ayde & assistaunce in this kind: & I being many wayes obliged vnto him, and hauing long before noted in him a singular good disposition for this matter, easily suffered my self to be ouer-intreated by him, and tooke great care in teaching him to my power; & hauing conducted him

through

through all the exercizes, which I thought conuenient to his holie desire, and agreable to his estate, I left him in writing for to help his memory these few rules, that he might haue recourse to them when so euer he needed. Since which time he communicated them, vnto a great, learned, & deuout person, who esteeming them so profitable that many other might reape commoditie by them, did earnestly exhort me to publish them: and easie was it for him to persuade me, because his loue had great power ouer my will, & his iudgement had great authoritie ouer mine.

4. Wherefore, that it might be more acceptable, I haue tooke a reuiew of it, enterlacing many things in diuers places, and further adioining some aduices and instructions, fit for the purpose which before I sayd that I entend: and all this haue I done, hauing almost no leasure at all to spare. For which cause look here for no exact or curious discourses: but onely a plaine

heape

heape of good aduertiſements, ſimplie and nakedly ſet downe and declared in eaſie and intelligible words: at leaſt wiſe I deſired ſo to doe. As for the adorning of the ſtile and language, I could not ſo much as think of it, as hauing other things enough to doe.

5. All my words throughout the booke are addreſſed to Philotheus. For my intention being to reduce to the common good many ſoules, that which I had firſt writt for one onely: I think I may fitly vſe that name which is common to all ſuch, which will be deuout and diligent in gods ſeruice: for Philotheus is as much to ſay, as a louer of God.

6. Therefore in all the treatiſe, laying before my conſideration a ſoule which by exercise of deuotion aſpireth to the loue of God: I haue deuided this introduction into fiue parts. In the firſt, I endeuour by perſuaſions & peculiar exercizes, to allure and winne the will of my Philotheus, to an entire and firme reſolution of liuing well: which be

maketh at length after a generall confeſſion, with a round and ſound proteſtation; ſeconded by the receauing of the holy communion, in which giuing vp his ſoule vnto his Sauiour, he receaues his ſauiour into his ſoule, and ſo entreth happelie into the retreat and cloſet of his heauenly loue. That done, to lead him farther on, I ſhew him two ſpeciall meanes how to vnite him ſelf more & more euery day vnto his diuine majeſtie: the one, the vſe of the ſacraments, by which our good God commeth vnto vs: the other, the exercize of holy prayer, wherby he draweth vs vnto him ſelf: and in this I ſpend the ſecond part. In the third, I ſet before his eyes, how he may exerciſe him ſelfe in ſuch virtues as be fit and conuenient for his profit & aduancement: in which yet I onely buſie my penne, in laying together ſome particular aduices which I thought he could hardly haue had of another, or found out of him ſelf. In the fourth part. I diſcouer the embuſhments and lurking

king dennes of his enemies, shewing him how he may escape their snares, & deliuer him self from their enticemēts that so he may goe forward without hindraunce in his worthie enterprize. In the fift and last part, I teach him to withdraw him selfe as it were from other ordinarie exercises to the cabinet of his soule, to refreshe his weerie deuotions, and renew his holie purposes taking breath as it were, and repairing his forces, that he may afterward courageously get ground & aduaunce him self in his iourney to perfectiō & deuotion.

7. Well do I see in this curious age of ours that many will say, it appertaineth to religious votaries, to vndertake the particular guidaunce of soules, vnto this singular exercise of pietie, which requireth more leasure then a Bishop can well spare, charged with a diocese so heauie as mine is, that these deuout instructions too much distract the vnderstanding, which should be emploied in affairs of greater importaunce.

But

*But as for me, to ſpeak what I thinck, I ſay (deere reader) with great S. Denis, that it appertaineth principally to Biſhops to conduct the ſoules committed to their charge vnto perfection: ſince their ranck and order is ſupreme among men, as is the order of Seraphins among the quyres of Angels; ſo that their leaſure cannot be better ſpent, then about ſuch buſines. The auncient Biſhops & fathers of the church, were at the leaſt as much affectioned to their charge, as we. yet letted they not for all that, to vndertake the particular care of guiding many ſoules, which ſingularly had recourſe vnto their aſſiſtãce, as it appeareth by their epiſtles. And heerin they imitated the Apoſtles themſelues, who in the middeſt of the generall harueſt of all the world, gathered not-with-ſtãding many times with peculiar care and affictiõ, certaine notable ſcattered eares of corne; not onely contented to tye the whole sheafes of wheat, but alſo not diſdaining euen to gleane, as they ſay, where they*

per

perceiued any remarkable ſoule, that in particular offered it ſelf to their care. Who knoweth not that Timotheus, Philemon, Oneſimus, Thecla, and Appia, were the deare children of the great S. Paule? as S. Mark and S. Petronilla of S. Peter? S. Petronilla I ſay, who (as Baronius learnedly proueth, Gallonius following him) was not the naturall daughter, but onely the ghoſtly child of S. Peter. And S. Iohn the beloued diſciple of our Lord, writeth he not one of his canonicall epiſtles vnto a deuout Ladie, whome for her pietie he calleth electa the elect, & choſen ladie?

8. It is a painfull charge I confeſſe, to take the particular care of ſoules, and conduct them in ſuch ſingular manner in the way of perfection; but as painfull as it is, it bringeth withall exceſſiue comfort: much like vnto the painfull toile of thriftie husbandmen in time of harueſt and vintage, who are neuer more merry, then when their hands are moſt full of ſuch labours. It is a

burden

burden which recreateth and reuiueth the hart of him that is loaden with it, through the abundãce of delight which flowveth from it: as the bundles of Cinnamon with ſweet and recreatiue odour, comforteth thoſe that carie them through the boiling ſands of Arabia. They report of the Tygre, that hauing recouered one of her whelpes which the craftie huntſ-man leaueth in the way, to buſie her with all while he caries away the reſt of the litter) ſhe taketh it vp preſentlie be it neuer ſo great, and finds her ſelf neuer a whit the heauier or ſlower, but rather lighter and ſwifter in her courſe, naturall loue as it were lightening her with her very loade. How much more willinglie then will a fatherly hart take vpon him the charge of a ſoule, which he finds all melting with deſire of holy perfection? why ſhould he not moſt carefully bear ſuch a ſoule in his boſom) as I may ſay) like as a louing mother doth her little, child, being neuer weary of

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carying the burthen which she loueth so entirely? But it must be indeed a fatherly hart that vndertakes so toilsome a taske: and for that cause the Apostles and Apostolique men, doe call their disciples not only their children, but with a terme of more tender affection, their little children.

9. To conclude (gentle reader) I confesse that I write of deuotion, being my self without deuotion, yet truly not without an earnest desire of attaining therunto. And this verie desire is that which hath giuen me courage to vndertake to instruct thee in the way to deuotion. For, as a great learned man sayd, it is a good meanes to become learned, for a man to studie hard: a better, to heare a learned maister: but the best of all to teach another. And it often commeth to passe (saith S. Aug. writing to his deuout Florentin) that the office of distributing to others, serueth vs as a merit to receaue the same things our selues:

and

and the office of teaching, becomes a foundation of learning. *The great Alexander, cauſed his louely Compaſpe to be pictured by the pencill of the famous Appelles: who forced by often reflexion to contemplate whishfully Compaſpes perfection, as he drew the lineaments of her faire bodie vpon his table, ſo imprinted he withall the loue of her beautie in his hart, and became ſo paſſionatly enamoured of her, that Alexander perceauing it, & pitying his caſe, gaue him her in marriage, depriuing him ſelf for his ſake, of the deareſt loue he had: shewing herein (as* Plinie *iudgeth) the greatneſſe of his hart more plainly, then by any bloudie victorie ouer a puiſſant enemie. I perſuade my ſelf that it is the will of God, that I ſhould procure in the beſt colours that I am able, to paint the formes of beautifull virtues, vpon the harts of thoſe which are committed to my charge, and eſpecialy the beautifull virtue of Deuotion, moſt amiable and acceptable in his di-*

*uine*

uine eyes. And I vndertake the office willingly, as wel to obey, and performe my duty, as for the hope I haue, that engrauing this louely virtue in the minds of other men, mine owne perhaps may wholly be enamoured of the sweetnesse thereof. And I doubt not but if euer his diuine maiestie perceaue my soule sincerely in loue with this beautifull virtue, he will, besto we her vpon me, in a happie marriage for euer. The faire and chast Rebecca watring Isaaks camels, with a readie good will, was presently chosen to be his espouse, receauing out of hand in his name, pretious earings and golden braceletts, as pledges of his loue. So doe I persuade my selfe, through the boundlesse goodnesse of my God, that carefullie leading his beloued sheep to the wholsome waters of deuotion, he will make my poore soule his spouse, fastening in my eares the golden words of his holy loue, and binding on my wrists, force and vigour to practize them, in which consisteth the essence of

true

*true deuotion: vvhich I humblie beſeech his heauenly maieſtie to beſtovv vpon me, and vpon all the obedient children of his holie church. To vvhoſe decrees & correction I do, and vvill, all vvay ſubmitt my vvritings, my actions, my vvords, my vvills, and my thoughts. At Necy, on S. Marie Magdalens day, 1609.*

# THE FIRST PART

## OF THE INTRODVCTION:

*Contayning aduices and exercises requisite for the conduct of a soule from her very first desire of a deuout life, vntill she be brought to a full resolution to embrace it stedfastly in all her actions.*

### *What a deuout life is.*

### CHAPTER. I.

YOv aspire to deuotion (my deere Philotheus) because being a good Christian you know that deuotion is a vertue most amiable and acceptable to Gods diuine maiestie. But for so much as small faults committed in the beginning of any affaire, in the progresse thereof grow infinite, and in the end, become almost irreparable, and past all amendement: it is necessary before all things, that you learne what kind of vertue Deuotion is; for since there is but one

manner of true deuotion, and many kindes of forged and falſe, If you know not which is the true and ſincere virtue that you ſeek after, you may verie eaſily be deceaued, and entertaine your ſelfe with ſome impertinent ſuperſtition in ſteed of true and profitable deuotion.

2. Aurelius, a Romane painter, was wont to picture the faces of all the Images which he made, to the likeneſſe and reſemblance of the wemen whome he loued: and ſo ordinarylie moſt men paint their deuotion, according to the paſſion or phantaſie which predominateth in them. He that is giuen to faſting, holdeth him ſelfe for deuout enough, if he faſt often, be his hart neuer ſo full of rancour and malice: and not daring to moiſten his tongue in wine or water, for feare of tranſgreſſing his affected ſobrietie, makes no difficultie at all, to ſuck the blood of his harmeleſſe neighbour, by ſlaunderous backbiting, and detracting from his good name. Another will account him ſelfe full of deuotion for hudling vp a multitude of prayers euery morning, all though all day after his tongue neuer ceaſe throwing foorth of waywarde ſpeches, or arrogant and reproachefull taunts among his neighbours & familiars. Some there be, that

can very eafilie pull an almes out of their purſe to relieue a poore needie beggar, and therefore are eſteemed deuout men, whereas they cannot find any ſweet diſpoſition in their hart to forgiue their enimies; or any readineſſe to ſatisfie their creditours, vnleeſſe the force of law & the ſergeants maze do conſtraine them. And yet are all theſe men in the deceueable iudgement of the common people deemed deuout perſons: though indeed they be very farre (God knowes) from the deuotion. The ſeruants of king Saule ſeeking for Dauid in his houſe, Michol his wife layde an idol in his bed, clothed in Dauids apparell, and made them beleeue it was her husband Dauid, ſicklie and ſleeping in his chamber: euen ſo do theſe men, couer them ſelues with certaine externall actions of ſeeming deuotion, whereas in deed they are but vaine ſhadows and idle Idoles of deuotion.

3. True and liuely deuotion (my Philotheus) preſuppoſeth in our harts the loue of God: nay rather it is nothing els but a certain perfect and high degree of the true loue of God: for when we conſider the loue of God, as the thing that beautifieth our ſoules, and maketh them louely in the eyes of his maieſtie, then

dowe call it heauenly grace: and becauſe this ſelfe ſame loue of God, if it be true and vnfained loue, giueth vs ſtrength & force to do good workes, it is called charitie: but when it growes to that degree of perfectiõ, that it not only ſtrengtheneth vs to do well, but alſo vrgeth vs vehementlie to do good works diligently, frequently, and feruently, then is it properly called deuotion. Auſtriches becauſe of their monſtrous waighte, neuer flie in the ayre, but only ruñ vpon the ground by help of their wings: Hennes flie ſometimes in the ayre, but very ſeldom, and then alſo low and ſlowlie: but doues, & eagles ſoare aloft in the skies, with ſpeedineſſe, and delight to ſee them ſelues farre from the ground, and nigh to the element: In like maner ſinnfull men, loaden with the burden of offences, flie not at all to God-ward, but make al their courſes vpon earth, and for earthly delights: Good honeſt men, that endeuour to abſtaine from mortall ſinnes, but are not yet arriued to the hight of deuotion, flie to God with their actions and good deeds, but ſlowlie, and rarely, and in ordinarie things, as being hindred with the waight of their imperfections, and heauie winged thoughts frõ higher exerciſes.

ercises. But deuout soules, flie to God with swifte & nimble wings of holy affections, readilie, and feruorously, soaring & mounting higher and higher to the heauen of perfection, Brieflie, deuotion, is nothing els but a spirituall swiftnesse & nimblenesse of loue, by which charitie worketh our actions in vs, or we by her, with readinesse of will, and alacritie of mind; And as it is the office of charitie, in what degree soeuer it be, to make vs keepe the commandements of God generally and vniuersally: so is it the proper function of deuotion, to fullfill the commandements with promptnesse, feruour, and nimble vigour of our minds, as it were delighting, and reioycing in doing our dutie towards, God & man. Hence it is, that he which keepeth not the commandements of God, can neither be esteemed good, nor deuout: since to be good, he must be indued with charitie; and to be deuout it is not enough to haue any degree of charitie whatsoeuer, but besides he must haue a quick and readie affection and habit of exercising the highest and perfectest actions of charitie: which readinesse of mind, is the true virtue of deuotion.

4. Deuotion then consisteth in a cer-

taine degree of excellent charitie, making vs prompt and readie, not only in the keeping of Gods commandements: but beſides that it prouoketh vs to doe with ioy and delight all manner of good works, although they be not in any ſort commanded by Gods law, but onely commended vnto our free-will by his counſells and holy inſpirations. For like as a man but newly recouered from a long and daungerous ſickneſſe, walketh now and then as much as is neceſſarie for his health, but yet ſlowly and leaſurely for want of ſtrength and vigour: ſo a ſinner but lately reclaimed from the diſeaſes of iniquitie, walketh in the way of Gods commandements, but yet ſlowly, and faintly, no more then is neceſſarie for his ſaluation, vntill ſuch time as he gaine the ſtrength of deuotion, for then like a man in ſound & perfect health, he not onely walketh luſtely and cheerfully in the high way of Gods commandements, but with exceeding courage, and earneſt deſire of pleaſing his Sauiour, runneth ſpeedely as it were leaping & dancing for ioy and exaltatiõ of mind, in the pathes of Gods councels and heauenly inſpirations. To conclude, charitie and deuotion doe differ one from another, no more then

fire

fire from flame: for charitie is a ſpirituall fire which God kindleth in our harts, and when it breaketh out in flames, then is it called deuotion: So that deuotion addeth nothing to the fire of charitie, ſauing a bright flame of redines and promptnes of mind to exerciſe actiuely, ſpeedily, without delayes, or difficulties, at all occaſions, the commandements of God, and works of his councells, and inſpirations, which it pleaſeth his diuine goodnes to infuſe into our harts.

## *The properties and excellency of Deuotion.*

### CHAPTER. II.

1. THEY that endeuoured to diſcourage the Iſraëlits from going forward vnto the land of promiſe, told them it was a coũtrie that deuoured the inhabitants thereof, hauing an ayre ſo contagious, that it were impoſſible to liue long in health there, and that on the other ſide, the inhabitants of that land, were huge monſtrous giants, that did eate vp other men, as if they were but ſhrimpes or locuſts. So

playes the world (my deere Philotheus) it ſtriueth by all meanes poſſible to defame holy deuotion, painting vs out deuout perſons with frowning, ſad, and grieſly countenances, and publiſhing maliciouſlie that deuotion engendreth melancholy humours, and vnſufferable conditions. But as Ioſua and Caleb, conſtanly proteſted, not onely that the countrie was beautifull & fruitfull, but alſo that the winning & poſſeſſiō thereof would both be eaſie, and agreable to their wiſhes: ſo doth the holy Ghoſt by the mouthes of all his Saints, and our Sauiour Chriſt him ſelf by his owne bleſſed mouth aſſure vs that a deuout life is ſweete, happie, and full of vnſpeakeable delights and comforts.

2. The world ſees that the louers of ſaintlike deuotiō, faſt, pray, watch, ſerue the ſick, giue to the poore, bridle their anger, reſtraine their paſſions, depriue them ſelues of ſenſuall pleaſures, and do other ſuch acts, as are of them ſelues both ſharpe & rigorous. But the world ſees not the inward cordiall affection, which rendreth all theſe actions moſt pleaſaunt, ſweete, and eaſie to performe. Looke but on the little Bees, buſilie beſet vpon the thime, the iuyce wherof euery man knowes to be bitter: and

yet

yet no ſooner haue they ſucked it from the herbe, but preſently they conuert it into honny. Deuout ſoules (ô you worldlings) feele (no doubt) the bitternesse of theſe mortifications: yet ſuch is the nature of deuotion, that euen in the verie exerciſe of theſe auſterities, it trans-formes them into pleaſaunt and ſweete delights. The fiers, and flames, the racks, and tortures, ſwords, and ſcourges, ſeemed flowers, and perfumes to the valiaunt martyrs, becauſe they were deuout: If then deuotion can giue ſo ſweet a taſt to the moſt cruell torments, yea euen to death it ſelfe: how daintie and diuine a taſt will it giue vnto virtuous actes and exerciſes? Sugar ſweetneth ſower and vnripened fruit, and correcteth the cruditie thereof whē it is ouer-ripe: and deuotion is the ſpirituall ſugar, which taketh away all ſowernes from mortification, and mendeth the ſurfeting ſweetnes of conſolation. It taketh away diſcontentement from the poore man, and the diſordinat appetit and deſire of the rich: deſpaire from the oppreſſed, and inſolence from the fauouriſed: ſadneſſe from the ſolitatie, and diſſolution from him that keepeth companie. It ſerueth for fire in the winter of aduerſitie, and for mor-

ning dew in the ſummer of proſperitie. Deuotion knowes how to abound in plentie, and how to be patient in pouertie: deuotion maketh equall eſteeme of honour and diſgrace, and receaueth pleaſure and paine almoſt, with one and the ſame vnchaungeable mind; and finally filleth our ſoules brimfull of ineſtimable delights.

3. The myſteriours ladder which Iacob ſaw in his happie dreame, (the true pourtraict of the deuout life) the two ſides wherof, ſignifie prayer which obtaineth the loue of almightie God, and the holy ſacraments which cõfer it vnto vs, when we duly receaue them: The ſtaues, or ſteps faſtned to the ſides, betoken diuers degrees of charitie, by which deuout ſoules do goe from virtue to virtue: either deſcending by action to ſuccour and help their neighbours, or aſcending by contemplation vp to the happie vnion with almightie God. Now looke (my Philotheus) vpon thoſe which be on this ladder, and you ſhall find them men that haue Angels harts, or Angels, that haue mens bodies; They ſeeme young though indeed they be not, becauſe they be full of force & ſpiritual vigour in all their actions: They haue golden wings, to ſoare vp to

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the very throne of God, and to dart them ſelues into him by feruent prayer, but they haue feet alſo to walke among men, by an holy, amiable, and exemplar conuerſation; faire and goodly are their faces, for they receaue all things with ioy and ſweetneſſe. Their legges, their armes, & their heads, are alwayes vncouered, for as much as their thoughts, affections and actions, are voide of all other motiue or deſignement, ſauing onely a pure and naked intention to pleaſe God: The reſt of their bodie, is couered with a faire and light robe, becauſe though they vſe the ſelfe ſame world that worldings doe, yet take they but ſparingly of worldly things, no more thē is requiſite for their eſtate. Such Angels as theſe, be deuout perſons. Beleeue (me louing Philotheus) deuotion is the ſweet of all ſweetes, the queene of virtues, for it is the ornament and perfection of charitie: for if charitie be milke to feed our faint ſoules, deuotion is the creame; if charitie be the plante, deuotion is the floure; if charitie be the precious gemme, deuotion is the luſtre of it; if charitie be a healthfull baulme, deuotion is the comfortable odour thereof, which recreateth men and refreſheth the Angels.

*That deuotion is an instrument, and an ornament befitting all vocations, and professions.*

## Chapter. III.

1 God commaunded the plants in their creation, to beare fruite, euery one according to his kind: euen so commandeth he all Christians, (who are the liuing plants of his Church) to fructifie and bring foorth the workes of deuotion, euery one according to his kinde and qualitie. For deuotion ought to be exercised differently by the gentleman, by the artificer, by the seruant, by the Prince, by the widdow, by the maid, and by the married. And the practise of deuotion, is not onely diuers in diuers estates, but euen in the selfe same estate must it be accommodated, to the forces, affaires, leasure, and dutie of euery one in particular. For I pray thee, would it doe well If the Bishop should be solitarie like the Carthusian? or the married man should lay vp no more in store for the maintenance of his familie, then

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the Capuchin ? or that the Artificer ſhould be all day in the church like the monk: and the monke buſie him ſelfe in all kindes of occurrents, for the ſeruice of his neighbour, as doth the Biſhop? Were not ſuch deuotion ridiculous, diſorderly, and intolerable? And yet is this prepoſterous manner of proceeding now a dayes moſt vſuall: and the world either not able, or not willing to diſcerne deuotion, from indiſcretion, murmureth & blameth deuotion, which not-withſtanding, can neither helpe, nor redreſſe theſe diſorders.

2. No (my Philotheus) true deuotion neuer marreth any thing, but rather maketh and perfecteth: and deuotion that is contrarie to the lawfull calling of any man, is vndoubtedly forged and falſe deuotion. The Bee (ſaith the Philoſopher) ſucketh hony from hearbes and flowers without hurting or endamageing them, but leauing them as whole, & as freſhe as ſhe found them: but true deuotion doth more then ſo: for it not onely hurteth no ſtate, vocation or affaire, but contrari wiſe bettereth & adorneth it. All kind of pearles and pretious gemmes being ſteeped in hony, become more glittering, euery one after its natiue colour: and ſo euery

christian

ſtian becommeth more perfect, & excellent in his vocation, ioyning the ſame with true deuotion: the care of familie by it, is made more quiet and peaceable; the loue of man and wife more ſincere and durable; the ſeruice of ſubiects to their prince more loyal and acceptable; and all kind of occupations become more eaſie and tolerable.

3. It were an errour, nay an hereſie, to go about to baniſhe deuotion from the companies of ſoldiours, out of the ſhops of artificers, the courts of princes, and from the houſhold or familie of maried folk. True it is, that the deuotion, altogether contemplatiue, monaſticall, and religious, cannot be exerciſed in theſe vocations: yet are there many other degrees and exerciſes of deuotion, which ſufficientlie and eaſilie lead ſecular perſons to perfection; Abraham, Iſaak, Iacob, Dauid, Iob, Tobias, Sara, Rebecca, and Iudith, are witneſſes hereof in the ancient law: and as touching the new, S. Ioſeph, S. Lydia, and S. Criſpin, were perfectly deuout in their open ſhops; S. Anne, S. Martha, S. Monica, amongſt their families, S. Cornelius, S. Sebaſtian, S. Maurice, amidſt the armies: and Conſtantin, S. Helen, S. Lewis, S. Amé, and S. Edward

in

in their royall thrones duke-domes Nay it hath often-times happened, that many haue loſt their perfection in ſolitude (which not-withſtãding is ſo much deſired to perfection) and haue conſerued it amidſt the multitude, which ſeemeth little fauourable to perfection. Lott, (ſaith S. Gregory) that was ſo chaſt in the cittie, defiled himſelfe in ſolitude: whereſoeuer we be, or of whatſoeuer calling we are, we may and ought to aſpire to perfection.

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*The neceſſitie of a guide to enter and go forward in exerciſes of deuotion.*

## Chapter. IIII.

1. YOVNG Tobias, commanded by his father to goe to the cittie of Rages, ſaid, I know no whit of the way: goe then (replied his father) and ſeeke out ſome faithfull guide to conduct thee. The ſame ſay I to thee (my beloued Philotheus) deſireſt thou in good earneſt to walk to the cittie of deuotion? ſeek ſome skilfull man to direct and lead thee. This is the rule of rules: and the aduertiſement of aduertiſements: for albeit thou ſearch neuer

ſo curiouſlie (ſayth the deuout Auila) thou ſhalt neuer ſo ſecurelie and certainly finde out the will of God, as by this ſafe way of humble obedience, ſo much recommended and practized by all his deuout and faithfull ſeruants in former times. The bleſſed Mother Tereſa, foundreſſe of the reformed Carmelits, ſeeing the ſtraunge and extraordinarie penances, which the great Ladie Catherin of Cardoua, exerciſed in a caue in a wilderneſſe of Spaine, was much moued in hart to imitate her therein, contrarie to the aduice of her cõfeſſour, who had forbid her ſuch kind of auſteritie: yet was ſhe tempted not to obay him in that behalfe: but God (who many times familiarly talked with her) ſaid vnto her: My daughter, thou haſt alreadie begunne a very ſafe and aſſured way: ſeeſt thou the penaunce of that good ladie? but I doe make more accompt of thy obedience. And therefore this bleſſed woman euer after ſo loued this virtue, that beſide the ordinarie obedience due vnto her ſuperiours, ſhe made one vowe in particular, to a certaine learned & excellent man, to follow in all things his direction, by which ſhe found ineſtimable comfort and profit, as both before, and after her, many deuout

uout ſoules haue done the like, who to ſubiect them ſelues more perfectlie to the will of God, ſubmitted their owne willes to the diſpoſition of his ſeruants: a thing which holy S. Catherin of Siena highly commendeth in her ſpirituall dialogues. The moſt virtuous princeſſe S. Elizabeth, ſubmitted her ſelfe moſt extraordinarilie to the direction of her ghoſtly confeſſour Conradus. And one of the laſt aduices that great S. Lewis gaue to his ſonne before his death, was in this in kind: confeſſe often & chooſe a confeſſour of learning, and diſcretion, that can, and dare aduertiſe thee, to do ſuch things as are neceſſary for thy ſaluation.

2. *A faithfull friend* (ſaith the holy ſcripture) *is a ſtrong protection: he that hath found him, hath found a treaſure. A faithfull frind is a medicin of life and immortallitie: ſuch as feare God doe finde ſuch a frind.* Theſe ſacred wordes, as you may ſee, are principallie ſpoken of immortallitie, for the obtayning whereof, it is needefull aboue all thinges to haue this faithfull frind, who may guide our actions by his prudentiall councell, and countergard vs againſt the ambuſhments and ſlightes of our ghoſtly enemie. Such a one ſhall be vnto vs, as a

treaſure

treaſure of wiſdome in all our afflictiõs, deſolations, and falles: he ſhall ſerue vs as à medicine to eaſe and comfort our hartes in our ghoſtlie diſeaſes: he will keepe vs from euill, and make what is good in vs, agreat deale better: and if any infirmities chance to befall vs, his carefull aſiſtance will procure, that it ſhall not be mortall, for he will lift vs vp againe from our downefall.

3. But who is he (ſay you) that ſhall be ſo happie as to finde ſuch a frind? The wiſe man in the ſame place tells vs, ſaying. *They that feare God*, they that with an humble minde, affectuouſly deſire their aduancement in pietie, and in the ſeruice and worſhip of their Creator. Seeing thẽ that it importeth thee ſo much (my Philotheus) to goe accompanied with a good guide in this holy voyage of deuotion, pray vnto God with very great inſtance, that he will furniſh thee with one according to his hart, and dout not, albeit it were needfull for this end, to ſend an Angell from heauen, as he did to young Tobias, but that he will giue thee a good one, and a faithfull.

4. And in verie deed, in place of an Angel ought he to be vnto thee, when thou haſt once found him. Regard him not

not ſimplie as a man, neither truſt in him nor in his humaine prudence, but in the prouidence of almightie God, who wil no dout fauour thy indeuours, and ſpeake vnto thee by the meanes and interpoſition of this man: putting into his minde, and into his mouth, that which ſhall be moſt expedient for thy ſpiritual aduancement: ſo that thou oughteſt to hearken vnto him, as vnto an Angell deſcended from heauen, to conduct and leade thee thither. Treate with him freely, and with an open hart, manifeſting without al diſſimulation or fayninge, the good and euil which thou findeſt in thy ſoule: and by this meanes, thy good ſhall be more examined and aſſured, and thy euil corrected and amended: thou ſhalt be both eaſed and fortified in thy afflictions, and moderated and ordered in thy conſolations. Place then an exceeding confidence in him, ioyned with a religious and reſpectiue reuerence: yet ſo, that the reuerence diminiſhe not thy confidence in him, nor thy confidence, hinder the reuerence due vnto him: but truſt in him with trembling, as a chaſt mayden doth reſpect hir ſeuere, but louing father: and reſpect him with an aſſured truſt in his loue and care, as an obedient

ſonne,

ſonne, would doe his deare and tender harted mother. In a woord, the frindſhip betwixt thee and thy ghoſtly inſtructor, muſt be ſtronge and ſweete, al holie, al ſacred, and all celeſtiall.

5. For this cauſe, chooſe one amonge a thouſand ſaith Auilla, but I ſay vnto thee, one amonge ten thouſand, for there are fewer to be found then men imagin, who are fit and capable of ſuch an office. He muſt be repleniſhed with charitie, knowledge, and with prudence, for if but one of theſe three partes be wanting in him, it ſhal be dangerous for thy ſoule. Therefore once againe I aduiſe thee, to damaund him inſtantly at the handes of almightie God, and hauing once obtayned him, bleſſe his diuine maieſtie for ſo great a benefit. Stand firme and ſtedfaſt vnder his conduct, and change him not lightly for any other, but goe to him ſimply, humbly, and confidently: and ſo ſhalt thou make a proſperous voyage.

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*That the begining of a deuout life, muſt be taken from the purgation of the ſoule.*

## CHAPTER. V.

1. *Louvers appeare in our ground,* ſayeth the ſpouſe in the Can-

Canticles ) *the time of pruning our vines is come.* What be the flowers of our hartes ( ô Philotheus ) but our good desires ? So soone then as they appeare, we must lay hand to the hooke, and cut from our conscience, all withered, dead, and superfluous workes. In the law of Moyses, the stranger woman taken prisoner, that would martie with an Isralite, was to put of the robe of her captiuitie, to pare her nayles, and to cut away the tresses of her hayre: in like manner, the soule that aspireth to the honour to be the espouse of the Sonne of God, must first put of the old man, and put on the new, cast away and forsake sinne, and then pare and shaue of all kind of impediments, which doe diuert from the loue of almightie God. It is the first begining of our health, to purge our corrupt and peccant humors. S. Paul euen in an instant, was purged and cleansed with a perfect purgation. So was S. Marie Magdalen, S. Pelagia, S. Catharin of Genua, and certaine others. But this kinde of purgation, is altogether miraculous and extraordinary in grace, as is the resurrection of the dead in nature, and therefore we must not pretend therunto. The ordinary manner

of

of purging and healing either bodie or minde, is not wrought but by little and little, and by proceeding from degree to degree, with paine, leasure, and expectation.

2. The Angels had winges, vpon the mysterious ladder of the Patriarche Iacob, yet they flew not therefore, but ascended, and descended by order from one step to another. The soule which ariseth from sinne to deuotion, is fitlie compared to the morning starre, which in rising expelleth not the darknes in a trice or moment, but gradatim and by degrees. That cure (saith the Physiciens Aphorisme) which is done faire and softly, is alwayes most assured. The diseases of the soule, aswel as those of the body, come to vs, as a man may say, in post, or a horse back, but they depart from vs on foote, and faire and softly. We must then be courageous (ô Philotheus) in vnderraking this enterprise. Alas, what pittie is it of these soules, which seeing them selues subiect to sundrie imperfections, after they haue bine exercised some few monthes in deuotion, begin to trouble, disquiete, and discourage them selues, suffering their hartes almost to be borne away vnto the temptation of leauing of all,

and

and returning back? but now on the other part, is it not an exceeding peril vnto those soules, which by a contrary temptation, perswade them selues to be purged from their imperfections, the first day, as it were, of their purgation, reputing them selues to be made perfect, before, in a manner, they be scarcely made, and presuming to flie, before they haue winges. O Philotheus, in what great daunger are they, of falling againe into their former diseases, for taking them selues to timely out of the handes of the phisician? *It is in vaine to rise before the light* (saith the kingly Prophet) *rise after you haue sitten.* And he him selfe putting the same lesson in practise, hauing bene washed & cleansed from his sinne, yet humbly demandeth to be washed againe.

3. The exercise of purging soules, can not, nor may not end, but with our life. Let vs neuer therefore afflict our selues about our imperfections, for our perfection cheifly consisteth in resisting against them, and we can not resist them, vnles we doe see them, nor can we vainquish them, vnles we encounter them. Our victorie consisteth not in not feeling them, but in not consenting nor yeelding vnto them: for to receaue ve-

xation and trouble from them, is not to consent vnto them: nay it is necessarie for the exercise of our humilitie, that we sometime receaue some smale blowes or foiles in this spiritual battaile: but we are neuer to be accounted for ouercome, but only whenwe leese either life or courage. Now certaine it is, that imperfections and venial sinnes, can not take from vs the life of grace, for that is neuer lost but by deadly sinne. The only care then that remayneth is, that these imperfections doe not daunt our courage. *Deliuer me ô Lord*, said Dauid *from cowardlines, and faintnes of hart.* For this is the happie condition and aduantage which we haue in this ghostly warre, that we shal euer be conquerors, prouided alwayes that we wil combat.

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*Of the first Purgation: which is, from mortall sinnes.*

## CHAPTER VI.

1. THE first purgation then which we must minister to our soule, is, to cleanse and voide away the filth of sinne: and the meanes to make this pur-

purgation, is the holy Sacrament of Penance. For the due receauing whereof, thou muſt ſeeke out the beſt confeſſor that can be found. Then take in hand ſome little treatiſe, that hath bene ſet forth, to helpe conſciences to confeſſe well, as Granada, Bruno, Arias Augerius, or ſuch like. Read it with good attention, and marke from point to point, in what thou haſt offended, beginning from the time in which thou hadſt firſt the vſe of reaſon, vntil this preſent houre of thy conuerſion. And if thou dooſt diſtruſt thy memorie, ſet downe in writing what thou haſt obſerued: and hauing in his ſort prepared, and gathered together the peccant humors of thy guiltie conſcience, deteſt them, and reiect them by Contrition and diſpleaſure, euen as great and as profound as euer thy hart is able to ſuffer, dilligently pondering theſe four pointes. That by ſinne thou haſt loſt the grace of God Forſaken thy part of heauen. Accepted of the perpetual paynes of hell. And renounced the viſion, and euerlaſting loue of almightie God.

2. Thou perceiueſt, Philotheus, that I ſpeake in this place of a generall Confeſſion of all thy life, the which truly,

although I graunt that it is not alwayes absolutely neceſſarie, yet doe I cõſider, that it will be exceeding profitable vnto thee in this beginning: and for this cauſe I doe moſt earneſtly exhort thereunto. It happeneth oft times, that the ordinary Confeſſions of ſuch as liue à vulgar life, are full of great and groſſe defaultes: one while they prepare not them ſelues any whit at all, or at the leaſt very little: another while they come, but not with that Contrition and ſorrowe that is requiſite for their ſinnes: nay, ſometimes it happeneth that they goe to Confeſſion, with a ſecret purpoſe to returne to ſinne, namely when they doe not ſhunne and auoide the occaſions, nor vſe the neceſſarie diſpatches, which are meete and proper for the amendement of life: and in all theſe caſes, a general Confeſſion is very requiſite to aſſure our ſoules. But beſides this, a generall Confeſſion, recalleth vs to the knowledge of our ſelues: prouoketh vs to a whol ſome confuſion for our life paſt: and moueth vs to admire the mercie of God, who hath expected vs with ſuch incredible and exceeding patience: furthermore, it pacifieth our conſciences: eaſeth our ſpirits: exciteth good purpoſes: miniſtreth matter to our ghoſtly

father,

father, to preſcribe vs aduiſes, fit and conuenient for our condition : and openeth our hart, that we may with more confidence manifeſt our Confeſſions that be to come.

3 Being then in this Introduction, to diſcourſe of a general renewing and reforming of our hartes, and of an vniuerſal conuerſion of our ſoules vnto God, by the enterpriſe of a deuout life, I haue great reaſon, as it ſeemeth to me, Philotheus, to counſayle thee to make this generall Confeſſion.

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*The ſecond Purgation: which is from the affections of ſinne.*

## Chapter. VII.

1. ALL the Iſraëlites departed in effect out of the Land of Egipt, but they departed not all in hart and affection; which was euident to be ſeene, in that many of them in the deſert repined, for that they had not the onyons & fleſh potts of Egipt: euen ſo there are certaine penitents, who in effect goe foorth of ſinne, but neuertheles doe not vtterly leaue nor

forſake the affection: that is to ſay, they purpoſe indeed to ſinne no more, but it is with a certaine hart-breake which they haue, to depriue them ſelues, and to abſtaine from the accurſed delightes and contentments of ſinne. Their hart renounceth ſinne and ſtandeth a loofe of, but they leaue not for all that, often-times to looke that way, as Lotts wife looked back towardes Sodom. They abſtaine from ſinne, as ſick men doe from Millons, which they forbeare, becauſe the phiſician threatens them death if that they eate them. But not-withſtanding this conſtrayned abſtinence, their fancie ſtil longeth after thoſe forbidden meates, they ſpeake of them, cheapen them, and would likewiſe buy of them, if it were lawfull, at the leaſt they will ſmel to them, and account them happie that are not bound to forbeare them: euen ſo theſe feeble and faint harted penitents, refraine them ſelues from ſinne for awhile, but to their griefe, they wiſh to God, that they might ſinne, and not be damned: they talke with a kind of taſt and ſauour of ſinne, and account them contented that doe commit them.

2. A man reſolued to be reuenged;

wil

wil change his wil when he comes to Confeſſion, but immediatly after, one may finde him amongſt his frindes, taking pleaſure and contentement in recounting his quarrel, ſaying, that had it not bene for the feare of God, he had done this, or he had done that: and that the deuine law, in this point of pardoning is very hard, and wiſheth to God that it were lawfull for him to be reuenged. Alas, who ſeeth not, that although this poore man be gotten faintly out of ſinne, yet that he is altogether incenſed to the affection of ſinne? that being foorth of Egipt in effect, he is yet there ſtil in wil and appetite, greedely deſiring the ruſtick fare of the onyons and garlick, which he was wont to eate: euen as a wanton woman, that hath newly deteſted her lewed loues, findes ſtil a delight to be courted and inuironned whith her fond wooers: alas what exceeding danger are ſuch people in?

3. O Philotheus, ſeing thou reſolueſt to vndertake a deuout courſe of life, thou muſt not only forſake ſinne, but withall, wholy purge thy hart from all affections, which any way depend or ſauour of ſinne. For beſides the danger that there is of relapſe, theſe miſerable

affections will cõtinually tyre thy ſpirit, and wil make it become ſo heauie and lumpiſhe, that it ſhall not doe any good workes promptly, diligently, and frequently, wherin not-withſtanding conſiſteth the true eſſence of deuotion. Such ſoules as hauing gotten out of the eſtate of ſinne, and retayne not-withſtanding theſe bad affections and languiſhinges, reſemble in my opinion, the maydens that haue the greene ſicknes; who are not ſick, and yet all their actions are ſick: they eate without reliſhe, ſleepe without repoſe, laughe without ioy, and dragge them ſelues, rather then goe or walke: euen ſo theſe ſoules doe wel, but with a ſpirituall weariſomenes, and that ſo great, that it takes away all the grace from their good exerciſes: which are but few in number, and ſmale in effect.

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*Of the meanes of applying this ſecond Purgation.*

## Chapter. VIII.

1. NOw the foundation of this ſecond purgation, is a lyuely and ſtronge apprehention of the greate harme

harme which ſinne bringeth vnto vs, by meanes whereof, we enter into a profound and vehement Contrition. For as neuer ſo little Contrition (ifit be true and vnfained) eſpecially conioyned with the vertue of the Sacraments, doth purge vs ſufficiently from the guilt of ſinne, ſo alſo when it is great and vehement, it purgeth vs from all the affections depending of ſinne. A hatred or raucour which is feeble and weake, cauſeth our hart to riſe at the very ſight of him whom we doe hate, and maketh vs to flie his companie, but if it be a violent and deadly hatred, it maketh vs not only to flye his company, but euen to be diſguſted, and not to endure the conuerſation of any of his kinred, parents, or frindes, no, not ſo much as his picture it ſelfe, or of any thinge elſe appertayninge vnto him, but is abhominable and odious vnto vs: euen ſo when the penitent hateth his ſinne, only with a weake and cold, though true Contrition, he reſolueth fully and truly indeed, neuer to offend nor ſinne any more, but when he hateth it with a Contrition vigourous and forcible, he not only hateth and deteſteth the ſinne, but likewiſe all the affections, dependances,

and pathes of ſinne.

2. We muſt then endeuour feruently, Philotheus, to augment as much as is poſſible for vs, our ſorrow, contrition and inward repentance, to the end that it may ſtretch and extend, to the leaſt appurtenance and ſparke of ſinne. So bleſſed Marie Magdalen in her conuerſion, loſt ſo perfectly all taſt of ſinne, and of the pleaſures ſhe had taken there in that ſhe neuer afterwardes thought more vpon them. And holy Dauid proteſteth, that he not only hated ſinne, but alſo all the wayes and pathes of the ſame. And in this reſolution, conſiſteth the renouation of the ſoule, whereby ſhe returnes by innocencie to her youthfull dayes; which the ſame prophet compareth; to the renewing of the Eagle.

3. Now to attaine this apprehention and Contrition, thou muſt exerciſe thy ſelfe diligently in theſe meditations following, which being duly practiſed will (by the helpe of Gods heauenly grace) roote out of thy hart all ſinne, as alſo the principall affections to the ſame: to this end haue I principally ordayned them. Thou ſhal practiſe them therefore in order as I haue placed them, taking but one for euery day, and that in the morning, if it be poſſible, which is the

time

time moſt proper for all the actions of the ſpirit: and the reſt of the day following, ruminate and chew that which thou haſt meditated in the morning. If thou be not yet accuſtomed to meditation, ſee that which afterwardes ſhal be ſaid in the ſecond part.

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*The firſt Meditation; of our Creation.*

## CHAPTER. IX.

*Preparation.*

1. Place thy ſelfe with reuerence before God.
2. Pray him to inſpire thee with his grace.

*Conſiderations.*

1. CONſider that there are but ſo many yeares paſt, when thou waſt not yet come into the world, & thy being was a iuſt nothinge. Where were we (ô my ſoule) in that time? The world had then laſted ſo many ages, and yet was no newes of vs.
2. God hath cauſed thee to be hatcht of this nothing to be this ſomethinge which now thou art: without hauing any

maner of neede of thee, but moued thereunto by his only bountie.

3. Consider the being that God hath giuen thee, for it is the chiefest and most excellentst in this visible worlde: capable to liue eternally: and to vnite thy selfe perfectly vnto his diuine maiestie.

*Affections and resolutions.*

1. *Humble thy self profoundly before the presence of God, saying from the bottom of thy hart with the Psalmist:* O Lord before thee: and in comparison of thy maiesty, I am just nothing? and how wast thou then mindfull of me to create me? Alas my soule, thou wast hidden (as it were) in the abisse of nothing: and in this abysse of nothing shouldst thou haue remained vntil this present, if God had not drawne thee foorth from thence. And what couldest thou haue done, within this nothing?

2. *Giue thancks to God.* O my great and good Creatour, how infinitly am I indebted vnto thee, for that thou hast taken me out of this nothing, to make me by thy mercie that something which I am? What shall I euer be able to doe worthelie, to blesse and magnifie thy

name?

name? and to render thancks to thyne exceeding bountie?

3. *Confound thy ſelfe.* But alas my Creatour, inſteed of vniting myſelf vnto thee by pure loue and loyall ſeruice, I haue alwayes been rebellious by my vnruly affections: ſeparating and withdrawing my ſelfe from thee, to ioine and vnite my ſelfe vnto ſinne and iniquitie; doing no more honour to thy goodneſſe then if thou hadſt not been my Creatour.

4. *Proſtrate and debaſe thy ſelfe before God.* O my ſoule, knowe that our Lord is thy God: it is he that hath made thee, and not thou thy ſelfe. O God, I am the worke of thy hand, I will then no more henceforth take pleaſure in my ſelfe, ſince in my ſelfe, and of my ſelfe, I am truly nothing Whereof dooſt thou bregge and boaſt, ô duſt and aſhes? where of doeſt thou extolle thy ſelfe, ô meere nothing? Wherefore to humble my ſelfe I will doe ſuch or ſuch a thing, I will ſupport ſuch or ſuch contempt. I will change my life, and hereafter follow my Creatour, and doe my ſelfe honour with the condition and being which he hath giuen me, employing it wholly in the obedience of his bleſſed will, by ſuch meanes as ſhalbe taught me, and as I

ſhall be informed of by my ghoſtly father.

*Concluſion.*

1. *Giue thancks to God.* Bleſſe thy God (ô my ſoule) and let all my bowells praiſe his holy name, for his bountie hath drawne me forth of the abiſſe of nothing, and his mercie hath created me.

2. *Offer.* O my God, I offer vnto thee with all my hart, the eſſence and being, which thou of thy bountie haſt beſtowed vpon me: with all my hart do I dedicate & conſecrate the ſame vnto thee.

3. *Pray.* O my God, ſtrengthen me in theſe affections and reſolutions. O holy virgin mother of our Lord, commend them by thy bleſſed interceſſion vnto thy mercifull Sonne, together with all thoſe for whom I ought to praye &c. *Pater Aue. Credo.*

After thou haſt ended thy exerciſe, walke a while, and of theſe conſiderations which thou haſt made, gather and bind togerher a little noſegay of deuotion to ſmell vnto, and to recreate the ſent of thy ſoule all the day followinge.

*The*

*The ſecond Meditation; of the end, for the vvhich vve vvere created.*

## CHAP. 10.

*Preparation.*

1. Place thy ſelf with reuerence before God.
2. Pray him to inſpire thee with his grace.

*Conſiderations.*

1. GOD did not place thee in this world for any need that he had of thee, who art altogether vnprofitable to him, but only to exerciſe & declare his bountie in thee, in beſtowing vpon thee, his grace & glorie. And therfore hath he enriched thee, with vnderſtanding to know him, remembrance to be mindful of him, will to loue him, imagination to repreſent his benefits vnto thy thoughts, eyes to behold the wonders of his works, & a tongue to praiſe him, and ſo foorth of others.

2. Being created, and ſett in the world for this intention, all actions contrarie to this end, muſt be reiected and caſt away: and ſuch as ſerue not to obtaine

taine this end, ought to be deſpiſed as vaine and ſuperfluous.

3. Conſider then the miſerable caſe of moſt men in the world, who neuer thinck of this end, but liue as if they beleeued that they were not made, but onely to build faire houſes, to plant pleaſaunt orchards, and to heape together riches, and ſuch like fooleries.

*Affections and reſolutions.*

1. *Confound thy ſelfe, reproaching and obiecting to thy ſoule her miſery; which hath beene ſo great heretofore that she hath ſeldom or neuer thought of any of all this.* Alas what did I buſie my thoughts vpon (ô my God) when I placed thē not vpon thee? what was I mindfull of, when I forgot thee? Ay me, I ſhould haue fed my ſoule with thy veritie, and I haue fild it with vanitie, and haue ſerued the world, which was not made but to ſerue me.

2. *Deteſt thy life paſt.* I defie you vtterly ô vaine cogitations, and vnprofitable fancies: I abhorre and abiure you, ô deteſtable and friuoulous imaginations: I renounce you vnfaithfull and diſloyall loues, miſerable and loſt ſeruices, vngratfull gratifications, comberſome and vnpleaſing pleaſures.

3. *Turne thy ſelfe to God.* And thou, ô my God, and my Lord, thou ſhalt bee for the time to come, the onely obiect of my thoughts: no. I will neuer more applie my ſpirit to any cogitations, which may be offenſiue or diſlikinge to thee. My memorie all the dayes of my life, ſhall be filled with conſideration of thy exceſſiue goodnes, ſo louingly declared in my behalf: thou ſhalt be the deliciouſnes of my hart, and the ſweetnes of my affections.

4. Hence therefore from my ſight for euer, ſuch and ſuch toyes and trifles, whereunto I haue vainely applied my mind: ſuch and ſuch idle exerciſes, in which I fondly ſpent my dayes; ſuch & ſuch affections which entangled my hart, ſhall henceforth be a horrour vnto my thoughts: and to this end I will vſe ſuch and ſuch remedies.

*Concluſion.*

1. *Thanck God that it pleaſed him to create thee for ſo excellent an end.* Thou haſt made me ô Lord for thy ſelfe, to enioy euerlaſtingly the immenſitie of thy glorie: ô when ſhall it be that I ſhall be worthie, and when ſhall I praiſe thee according to my duties?

2. *Offer.* I offer vnto thee (ô my deare Creatour) all these good affectiõs and holy resolutions, with all my hart & all my soule.

3. *Pray.* I beseech thee (ô God) to accept these my desires and vowes, and to giue my soule thy holy blessing, that she may faithfully accomplishe them, through the merits of the bloud of thy blessed Sonne, shedd for me vpon the crosse &c. *Pater. Aue. Credo.*

*Remember to make a little nosegay of deuotion as aforesaid.*

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*The third meditation: of the Benefits of God.*

## CHAPTER. II.

*Preparation.*

1. Place thy self with reuerence before God.
2. Pray him to inspire thee with his grace.

*Considerations.*

1. CONSIDER the corporall graces which God hath giuen thee: what a bodie, what commodities to maintaine it, what health, and lawfull consolations to entertaine it,

what

what frinds, what helpes, and what aſſiſtance. But thou ſhalt conſider all this with compariſon of many other perſons in the world, which are farre better and worthier then thou, who notwithſtanding are deſtitute of al theſe benefits; ſome ſpoild in their bodies, health, and members: other abandoned to the mercie of reproaches, contempts and diſhonours: other oppreſſed and ouer-whelmed with pouertie: And God would not ſuffer thee to become ſo miſerable.

2. Conſider the benefits and gifts of mind; How manie are there in the world, ſenceleſſe, fooliſh, and beſides them ſelues? and why art not thou one of the number? God vouchſafed to fauour thee: How manie are there whoſe education hath bee rude, brutiſh, aud barbarous, who haue been nouriſhed and bred vp in groſſe ignoraunce, and clowniſh behaueour? whereas the prouidence of God hath ſo prouided, that thou haſt been brought vp ciuilie, and in honour.

3. Conſider the ſupernaturall benefits of heauenly grace. O Philotheus, thou art a childe of the Catholique churche. God hath taught thee the knowledge of his true religion, euen from thy infancie and youth. How

manie

manie times hath he giuen thee his holy ſacraments? how manie times inſpirations, internal illuminations, & for thy amendment gratious reprehenſions? how often hath he pardoned thee thy faults? how often hath he deliuered thee from occaſions of caſting away thy ſelfe: when thou waſt in danger? And theſe laſt yeares of thy life, which he hath ſo liberally lent thee, did they not afford thee leaſure enough, to aduaunce thy ſelfe in the ſpirituall profit and good of thy ſoule? Conſider at the leaſt how ſweet & gracious God hath beene vnto thee.

*Affections and reſolutions.*

1. *Admire the goodnes of God.* O how good and how mercifull is my God in my behalf! O how gratious is he! O how rich is his hart in mercie, and liberall in bountie? O my ſoule, let vs recount for euer, how manie fauours he hath done vnto vs.

2. *Admire thy ingratitude.* But who am *I* (ô Lord) that thou haſt been ſo mindfull of me? Ah how great is my vnworthines, how intolerable is my vnthanckfulnes? Alas I haue troden vnder foote theſe benefits, I haue diſhonoured thy fauours, turning them into abuſes, and contempt of thy ſoueraigne boun-

tie:

tie: againſt the infinit depth of thy graces, haue I oppoſed the bottomleſſe depth of my ingratitude.

3. *Sturre thy ſelf vp to acknowledgement of his benefits.* Vp then my hart, be no more vnfaithfull, vnthanckfull, and diſloyal vnto thy great and gracious benefactour. And how ſhall not my ſoule, be ſubiect wholie vnto God, who hath wrought ſo manie wonders and graces both in me, and for me?

4. Goe to then, Philotheus, from hence forward withdraw thy bodie from ſuch and ſuch voluptuous pleaſures? ſubiect it entirely, to the ſeruice of God, who hath done ſo much for it. Applie thy ſoule how to know and acknowledge the goodnes of thy God, by ſuch and ſuch like exerciſes, which be requiſit for that end. Employ diligently the meanes which are in holy Church, to ſaue thy ſoule, and to profit in the loue and worſhip of God Yea, ô my God, I will frequent the exerciſe of prayer, and the vſe of thy ſacraments: I will heare thy holy word, I will practize thy holy inſpirations and thy counſails, &c.

*Concluſion.*

1. Giue God thancks for the know-

ledge

ledge he hath giuen thee at this preſent of thy bounden dutie, and of the benefits heretofore receaued.

2. Offer him thy hart, with all thy good purpoſes and reſolutions

3. Pray vnto him to fortifie thee, that thou maiſt practize them faithfully, through the merits of the death and paſſion of his Sonne our deere Sauiour. Implore the interceſſion of the bleſſed Virgin, and of the Saints, &c.

*Remember to make a little noſegay of deuotion, as afore ſaid.*

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*The fourth meditation: of ſinne.*

## CHAPTER. 12.

*Preparation.*

1. Place thy ſelf with reuerence before God.
2. Pray him to inſpire thee with his grace.

*Conſiderations.*

1. CALL to mind how long it is ſince thou beganſt to ſinne, & examin how much from that beginning, ſinnes haue bene multiplied, in thy hart: how euery day thou haſt encreaſed

creased them, against God, against thy selfe, and against thy neighbour: by worke, by worde, by desire and thought.

2. Consider thy naughtie inclinations, & how much thou hast folowed them. And by this meanes thou shalt plainly see, that thy sinnes are greater in number then the haires of thy head, yea then the sands of the sea.

3. Consider and ponder in particular, the sinne of ingratitude against God: which is a generall sinne, and extendeth it self aboue all the rest, & maketh them infinitlie more enorme and hainous, Behold then how manie benefits God hath bestowed vpon thee, and how thou hast abused them all against the giuers goodnes: in particular consider how many good inspirations thou hast despised, how many good motions thou hast vnprofitablie neglected. But aboue all, how manie times hast thou receaued the hoy sacraments, and where are the frutes therof? what are become of all those pretious Iewells, wherewith thy deare spouse adorned thee? all these haue been hid and couered vnder the filth of thy iniquities. With what preparation hast thou receaued them, Thinck I pray thee vpon this ingra

titude:

titude : that God hauing runne ſo after thee, and that to ſaue thee, thou haſt out-runne him, and that to deſtroye thee.

*Affections and reſolutions.*

1. *Be confounded, and aſhamed of thy miſerie.* O my God, how dare I appeare before thine eyes? Alas I am but an apoſteme of the world, and a verie ſincke of ſinne and ingratitude, Is it poſſible, that I haue been ſo diſloyall, that I haue not left any one of my ſences, nor any one of the powers of my ſoule, which I haue not polluted, violated, and defiled? and that not ſo much as one day of my life hath paſſed, in which I haue not brought foorth ſuch naughtie effects? Is it thus that I ought to recompence the benefits of my Creatour, and the pretious bloud of my redeemer?

2. *Craue pardon for thyne offences.* O my Lord, I caſt my ſelf downe before thy feete, like the prodigall child, like another Magdalen, like a woman conuinced to haue diſhonoured her mariage bed with all kind of adulterie. O pittifull Lord, mercie on this poore ſinnfull wretche. Alas ô liuely and neuer-ceaſing well-ſpring of compaſsion, haue pittie vpon this miſerable ſuppliant.

3. *Purpoſe to liue better hereafter.* O

my

my bleſſed Lord, no; neuer any more with the helpe of thy grace; no neuer any more will I abandon my ſelf to ſinne. Alas I haue loued it but too too much: but now I deteſt it, & embrace thee. O father of mercie, I wil liue & die in thee.

4. To blott out my ſinnes paſt, I will accuſe my ſelfe couragiouſlie, I wil not leaue one, but thruſt it head-long out of my hart.

5. I will do all that I can to pull vp by the verie rootes, all the plants of ſinne from my hart: & in particular, ſuch and ſuch which doe moſt annoy me.

6. To accompliſh this, I wil conſtantly embrace the meanes which ſhall be aduiſed me: and neuer thinck I haue done enough, to repaire the ruines of ſo great offences.

*Concluſion.*

1. Giue God thanks, for expecting thy amendment, vntill this houre: and bleſſe him that he hath giuen thee theſe good affections.

2. Offer him vp thy ſoule franckly and freely, that thou maiſt putt them in execution by the helpe of his grace.

3. Deſire him to ſtrengthen thee with his heauenly ayde, for his deere Sonns pretious death: for our bleſſed Ladies in-

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terceſſion, & the prayers of all his Saints, &c. *Pater. Aue. Credo. Remember to make a little noſegay of deuotion as aforeſaid.*

## *The fifi meditation: of Death.*

### CHAPTER. 13.

*Preparation.*

1. Place thy ſelf reuerently in the preſence of God.
2. Pray him to inſpire thee with his grace.
3. Imagine thy ſelf to be extremly ſick, lying vpon thy death-bedd, without any hope at all of euer eſcaping.

*Conſiderations.*

1. CONSIDER the vncertaintie of the day of thy death. O my poore ſoule, thou muſt out of this body one day: but when ſhall that day be? Will it be in winter, or in ſummer? In cittie, or countrie? By day, or by night? Shall it be vnawares, or with aduertiſement? by ſickneſs, or by caſualitie? Shalt thou haue leaſure to confeſſe thee, or not? Shalt thou haue the aſſiſtance of thy ghoſtly father, or not? Alas, ô my ſoule, of all theſe

thinges we knowe not one, only certaine it is that dye we muſt, and alwayes ſooner then we imagin.

2. Conſider that at that time the whole world ſhall haue an end, ſo far foorth as concerneth thee, that is, there ſhall be no more world for thee, yea, it will turne vpſide downe before thyne eyes: for then the pleaſures, the vanities, the worldly ioyes, the fond affections of our life, will ſeeme vnto vs like flying ſhadowes, and fadinge cloudes. Ah wretched caytiue that I am, for what trifles, and bables haue I offended almightie God? Thou ſhalt then euidently ſee, that we haue offended him for iuſt nothing. Contrary-wiſe, at that houre, al deuotion, pietie, and other good workes, will ſeeme vnto thee, the greateſt and ſweeteſt treaſure in the world. O wherefore did I not follow this faire and pleaſant path? At that ſorrowfull time, thy ſinnes, which before ſeemed vnto thee but little moule-hilles, will appeare biggar then huge mountaines: and thy deuotion ſo little, that thou wilt ſcarcely be able to perceiue it.

3. Conſider the longe & languiſhing far-wells, that thy diſtreſſed ſoule wil then giue to this world: how ſorrow-

fully ſhee will bid adieu to riches, to honours, to vanities, to vaine company, to pleaſures, to paſtimes, to friendes, to neighbours, to parents, to kinsfolkes, to husband, to wife, to children, and in a word to all creatures, and finally to her owne bodie, which ſhe muſt likewiſe leaue, al pale, wrinckled, hideous, loathſome, and moſt deteſtably ſtinking.

4. Conſider the impreſſions that one ſhall haue, to lift vp, or lay hand on this thy bodie: the great haſt, that euen thy beſt friendes will make, to carrie thy carcaſſe out of doores, and to hide the ſame full deepe vnder the ground, far inough from their ſight & behoulding: and this done, how ſeeldome afterwardes the world will thinke vpon thee, ſurely no more then thou thy ſelfe haſt thought vpon other men, who haue deceaſed before thee. God haue mercie on his ſoule, ſay they, and there is all. O death how art thou to be pondered? How art thou terrible, pittiles, and without compaſſion?

5. That at this departure from the body, the ſoule taketh his way on the right hand, or the left. Alas, alas, whether then ſhall thine goe, what way ſhall it take? ſurely no other then that, which it hath

here

heretofore begunne in this world.

*Affections and reſolutions.*

1. *Pray earneſtly to God, and caſt thy ſelfe vvith trembling loue betvvixt his armes.* Alas ô my Lord, receaue me into thy protection at that dreadfull day: make that laſt houre happie and fauourable vnto me, and let rather all the reſt of my life be nothing elſe, but dayes of ſorrowe, affliction, and calamitie.

2. *Deſpiſe the vvorld,* Seeing I know not the houre wherein I muſt leaue thee, ô wretched world, I will no more ſet my loue vpon thee. O you my deare friendes, kinsfolkes, and allies, ſuffer me to beare you only that affection, which is comparible with an holy amitie, and may therfore laſt eternallie: for why ſhould I vnite my ſelfe vnto you in ſuch ſort, as that afterwardes we ſhould be forced, to breake the knot of amitie betwixt vs?

3. I will therefore from this very inſtant, prepare my ſelfe for that perillous houre, and take that care which is requiſite, to end this iourney happilie: I will ſecure the eſtate of my conſcience, to the vttermoſt of my abilitie and take preſent order for the refor-

mation and amendement, of ſuch and ſuch defaultes.

*Concluſion.*

Giue thankes vnto God for theſe reſolutions, which he hath infuſed and giuen vnto thee: and offer them againe thankfully, louingly, and lowly vnto his maieſtie. Entreat him a-new to giue thee a happie death, for the death of his dearly beloued Sonne our Lord and Sauiour. Implore the aſſiſtance of the B. Virgin, thy Angel gardian, and all the Saintes in heauen. *Pater. Aue. Credo.* And bind vp a ſweete poſie of myrhe, to recreate the ſoule the day following.

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*The Sixt Meditation, of Iudgement.*

CHAPTER. XIIII.

1. Place thy ſelfe in the preſence of God.
2. Pray him to aſiſt thee with his grace.

*Conſiderations.*

1. AFTER the time that God hath ordayned for the continuance of the world, and after a number of dreadfull ſignes and horrible preſages,

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the terrour whereof ſhall make men wither for feare and anguiſh, a conſuming fire, coming like a flood, ſhall burne and reduce to aſhes, euery thing that is vpon the face of the earth, nothing which we ſee excepted, nothing to be priuiledged from this fiery deluge.

2. After this flood of flames and lightninges, all men ſhall ariſe from their graues (excepting ſuch as already be riſen) and at the ſummoning of the Archangels voice, they ſhall appeare before the iudgement throane, in the valley of Ioſaphat. But allas, with what difference? for the one ſort ſhall ariſe with glorified bodies, caſting foorth rayes of exceeding light, and the other in bodies, or rather in carions, moſt hideous and loathſome to behould.

3. Conſider the maieſtie where with the ſoueraigne Iudge will appeare, enuironed with all the armies of his Angells and Saintes. Before him, ſhall be borne triumphantly his ſacred Croſſe, ſhining much more brighter then the ſunne: a ſtandart of grace to the good, and of rigour and terrour to the wicked.

4 This ſoueraigne Iudge by his redouted commandement, and which ſhall

sodainly and in a moment be put in execution, shall seperate the good from the bad, placing the one at his right hand, and the other at his left: euerlasting separation, after the which these to bandes shall neuer any more meete againe together.

5. This seperation being made, and the bookes of consciences being layd open, all men shall see clearly the malice of the wicked, and the contempt which they haue borne to the maiestie of God: and on the other side, the penance of the good, and the effectes of the grace of God which they haue receaued, and nothing at all shall be hidden or kept secret in that great consistorie. O good God, what a shamefull confusion will this be for the one, and what a glorious conselation for the other.

6. Consider the last sentence pronounced against the wicked. *Goe you cursed into euerlasting fire, prepared for the diuel and his Angels* Waigh wel these wordes which are so waightie. *Goe*, saith he, a word of eternal reiection and abandoning of those vnfortunate wretches, banishing them eternally from his glorious face. Next he tearmeth them *accursed:* ô my soule how dreadfull a curse? how generall a curse? a curse comprising

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in it all maner of miſchiefe and miſerie; an irreuocable curſe, comprehending all times and eternitie. He addeth, *into euerlaſting fyre.* Behold; ô my hart, the grieuous horrour of this eternitie; O eternal eternitie, and boundles infinitie of paines, how dreadful art thou?

7. Conſider the contrary ſentence giuen and pronounced in fauour of the good. *Come*, ſaith the Iudge; O ſweete word, and beginning of ſaluation, by which God draweth vs vp vnto him ſelfe, and receaueth vs into the boſome of reſt and glorie. *The bleſſed of my Father.* O deare bleſſing, treaſure of bliſſe. *Poſſeſſe the kingdome which is prepared for you from the beginning of the world.* O good God what exceſſe of fauour: for this kingdome hath no end.

*Affections and reſolutions.*

1. *Tremble, ô my ſoule, at the remembrance hereof.* O my God, who can ſecure me at that diſmall day, in which the pillars of heauen ſhall tremble for feare?

2. Deteſt and abhorre thy ſinnes, for only they can caſt thee away at that dreadfull houre.

3. *Ah wretched hart of myne reſolue to mend all.* O Lord I will iudge my ſelfe

now with all care and ſtrickenes, leſt I be then iudged far more rigourouſly. I will examine and condemne my ſelfe, accuſe and chaſtice my ſelfe, that the eternall Iudge condemne me not, in that latter day. I wil with al ſorrowe and humbleneſſe frequent the Sacrament of Confeſſion, and will accept all neceſſarie penances and aduices, &c.

*Concluſion.*

1. Thanke the goodnes of God, that hath giuen thee meanes to prouide for that day, and time and opportunitie to doe pennances.

2. Offer him thy hart to performe it.

3. Pray him to giue thee grace, well and truly to accompliſh it. *Pater. Aue. Credo.* And prouide a poſie for all the day.

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*The ſeuenth Meditation, of Hell.*

## CHAPTER. XV.

1. Place thy ſelfe in the preſence of God.

2. Pray him to aſiſt thee with his grace.

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3. I magin to thy ſelfe a darke cittie, al on fire with pitch and brimſtone, and thronged with miſerable citizens, which cannot get out.

*Conſiderations.*

1. CONSIDER that the damned are within this bottomles pit of hell, as within this vnfortunate cittie, where they ſuffer vnſpeakable torments in all their ſences, and in all their members: becauſe as they haue employed all their ſences and members to commit ſinne, ſo ſhall they ſuffer in all their ſences and members, the paines and torments due vnto ſinne. There the wanton eies and laſciuious lookes, ſhal be afflicted with the horrible viſion of diuels, and helliſh ſpectacles. The eares for delighting in vitious diſcourſes, detractions, and ſlaunders, ſhall heare nothing but lamentable outcries, and deſperate howlinges: and ſo of others.

2. Conſider that ouer and aboue all theſe bitter torments, there is yet another greater then they all, which is the loſſe and priuation of the glorie of God, from whoſe moſt amiable face & fruition, they are for euer irreuocably debarred. Now if Abſalon found, that the priuation of the face of his father

Dauid, was more grieuous vnto him then his very exile, ô mercifull Lord, what an infinite griefe will it be, to be for euer depriued from behoulding, of thy moſt delightfull and louely face?

3. Conſider withall, the eternitie of theſe paines, which only thinge maketh hell intollerable. Alas if a flea in our eare, or if the heate of a little feuer, make one ſhort night ſo long and tedious, how tedious and terrible ſhall the night of eternitie be, accompanied with ſo many vnſpeakable torments? Of this eternitie groweth in the damned, an eternall deſperation, infinite rage, and moſt abhominable blaſphemie, &c.

*Affections and reſolutions.*

1. *Terrifie thy ſoule, and ſtir thy ſelfe vp to feare with the wvordes of holy Iob.* O my ſoule, art thou able to liue for euer with euerlaſting flames, and amidſt this deuouring fire? Wilt thou willingly forſake the ſight of thy God for euer?

2. *Confeſſe that thou haſt deſerued it.* And wretch that I am, how often? O my deare Lord, from hence-foorth I will take a new courſe, and tread a contrary way, for why ſhould I deſcend into this bot-

tomles

tomles pit of hell? I will therefore doe this or that indeuour to auoide ſinne, which only can giue this immortal death.

*Giue thãkes, Offer, Pray. Pater. Aue. Credo.*

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*The eight Meditation, of Paradice.*

## CHAPTER. XVI.

*Preparation.*

1. Place thy ſelfe in the preſence of God.
2. Pray him to aſiſt thee with his grace.

*Conſiderations.*

1. CONSIDER a faire and a cleare night, and thinke how pleaſant a thinge it is, to behould the skie all ſpangled with an innumerable multitude and varietie of ſtarres Then againe in thy imagination, ioyne all this nightes goodly beautie, with the beautie of a faire ſunne ſhine day, ſuch an one, that the brightnes of the ſunne beames, ſhould not hinder the ſight of the goulden ſtarres, nor the ſiluer rayes of the moone: and after all this. ſay bouldly, that all this is nothing in re

gard of the excellent beautie of that great Paradise. O how this place is to be desired, and to be loued! O how pretious is this noble cittie!

2. Consider the nobilitie, beautie, and multitude of the inhabitans, and citizens of this blessed countrie, those millions of millions of Angels, and Archangells, of Cherubins and Seraphins: those troupes of Apostles, Prophets, Martyrs, Confessors, Virgins, and holie Matrons. O how blessed is this blessed companie? The lowest and meanest whereof, is more beautifull to behould, then all this visible world: what a sight wil it then be, to see them altogether? But ô my God, how happie are they? They singe continually melodious songes of eternal loue, they alwayes enioy, a constant and stedfast estate of gladnes, they enterchange one to another, vnspeakable contentments, and liue in the comfort of endles, and indissoluble amitie.

3. In a word, consider what good they all haue to enioy God, who gratifieth them for euer with his amiable countenance, and by the same, powreth into their hartes an abisse of delightes. What a good is it, to be vnited euerlastingly to their begining? They are the-

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re like happie birdes, which flye, chirping & ſinging perpetually in the heauen of the diuinitie, which encompaſſeth them on all ſides with vnſpeakable pleaſures: there euery one ſtriueth, with an holie emulation, who may doe beſt, and without any enuy, ſinge the praiſes of their Creator. Bleſſed be thou, ô ſweete Lord and ſoueraigne maker, who art ſo bountiful vnto vs, & dooſt communicate vnto vs ſo liberaly, the euerlaſting treaſures of thy glorie. And God on the other ſide, bleſſeth them all with an eternall benediction. Bleſſed be you for euer, ſaith he, my beloued creatures who haue ſo faithfully ſerued me, and who ſhal laude me euerlaſtingly with ſo great loue, courage, and contentment.

*Affections and reſolutions.*

1. *Admire and praiſe this heauenly countrie.* O how beautifull art thou, my deare Hieruſalem?

2. *Reproache vnto thy hart the little courage which it hath had vnto this preſent, for hauing gone ſo much awrye from the way of this glorious habitation.* O wherfore haue I ſo much eſtranged my ſelfe from my ſoueraigne good? Ah wretch that I am, for theſe pleaſures, ſo diſpleaſant and light, haue I a thouſand and a thouſand

times

times, left the eternall and infinit delightes. Where was my wit and vnderſtanding, to deſpiſe ſuch goods ſo deſirable, for deſires ſo vaine and contemptible?

3. *Aſpire notwithſtanding with vehement reſolution to this delicious & deſired abode.* O my gratious God, ſince it hath pleaſed thee at the length to recall my wandering ſteppes, and to direct them into the right way, neuer hereafter will I turne back to thoſe by-wayes, neuer hereafter will I ſtray from the true path. Let vs goe with courage, my deare ſoule, let vs runne towardes this bleſſed countrie, which is promiſed vs in the kingdome of heauen: what make we ſo longe in this beggarly countrie of Egipt? I will therefore diſpatch my ſelfe from all ſuch thinges, as may put me out of the way, or hinder me in ſo happie a iourney. I will performe ſuch and ſuch thinges, as may bringe me ſafely and ſpeedely to my iournyes end. *Giue thankes. Offer. Pray. Pater. Aue. Credo.*

*The ninth Meditation; by vvay of election or choiſe of Paradiſe.*

## CHAPTER. XVII.

*Preparation*

*Preparation.*

1. Place thy ſelfe in the preſence of God.
2. Humble thy ſelfe before his maieſtie, praying him to inſpire thee
3. Imagin thy ſelfe to be in a plaine field, all alone in companie of thy good Angell, as younge Toby going to Rages: and that he cauſeth thee to ſee aboue thee, Paradiſe open, with all the pleaſures repreſented in the former meditation of Paradiſe: and beneathe, that he makes thee ſee the pitt of hell wide open, with all the torments deſcribed in the meditation of hell. Thou being thus placed vpon thy knees before thy good Angel.

*Conſiderations.*

1. CONSIDER that it is moſt certaine, that thou art in very deede in the midway to Paradiſe, and hel, and that the one, and the other, is open to receaue thee, according to the choiſe which thou ſhalt make.

2. Conſider that the choice which now thou makeſt, of the one, or the

other

other place in this world, shall last for all eternitie in the world to come.

3. Consider that although both the one, and the other, be open to receaue thee, according to thy choice, yet that God who is readie to giue thee, either the one by his iustice, or the other by his mercie, desireth not with standing, with an incomparable desire, that thou wouldest make choice of Paradise: and thy good Angel also, vrgeth and presseth thee with all his power, offering thee on Gods behalfe, a thousand succours, and a thousand graces, to helpe thee to ascend and mount vp thither.

4. Consider that Iesus Christ from heauen aboue, louingly behouldeth thee, and inuiteth thee sweetly, sayinge. Come ô my deare soule, to euerlasting repose betweene the armes of my goodnes, where I haue prepared immortall delightes for thee, in the multitude of my loue. Behould likewise with thy inward eies, the holy Virgin, who with a mothers tender loue exhorteth thee, saying. Take hart & courage my child, despise not the desires of my Sonne, nor the manifould sighes which I haue cast foorth for thee, earnestly together with my Sonne, tendering thy eternall saluation. Behould the Saintes also which

exhort

exhort thee, and a million of holy ſoules courteouſly alluring thee, and wiſhing nothing elſe, but that one day thy hart may be joyned with theirs in that happie companie, there to prayſe God for euer and euer, aſſuring thee, that the way to heauen, is not ſo vneaſie as the world would make it. Come bouldly deare ſoule, ſay they, forward with courage, for he that ſhal ponder dilligently the way of deuotion, by which we haue aſcended hither, ſhall perceaue, that we arriued to theſe eternall ioyes, thorough pleaſures, without compariſon more pleaſant, then all the delightes, and pleaſures of the world.

*Election.*

1. O hell I deteſt thee now and for euermore, I deteſt thy torments and paines, I deteſt thy vnfortunat and accurſed eternitie, and aboue all, I deteſt thoſe eternall blaſphemies and execreations, which thou vomiteſt out eternally againſt my God. And turning my ſoule to thee, ô beautifull paradice, euerlaſting glorie, and endles felicitie, I make choice for euer and irreuocablely, of my dwelling & habitation within thy faire and beautiful buyldinges, within thy holy and moſt louely tabernacles. I bleſſe thy mercie, ô my

God,

God, and accept the offer which it pleaseth thee to make me. O sweete Sauiour Iesus, I likewise embrace thy euerlasting loue, and agree to the purchase which thou hast made for me, of a happie lodging in this blessed Ierusalem; not so much for any thinge else, as to loue and blesse thee for euer and euer.

2. In like manner, accept the fauours which the Virgin, and all the B. Saintes, present vnto thee. Promise them, that thou wilt walke towardes them; and giue thy hand to thy good Angell, that he may guide thee thither, and encourage thy soule to make this choice. *Pater. Aue. Credo.*

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*The tenth Meditation; by vvay of election and choice vvhich the soule maketh of the deuout life.*

## CHAPTER. XVIII.

*Preparation.*

1. Place thy selfe before God.
2. Prostrate thy selfe before him, and craue the assistance of his grace.

*Considerations.*

1. IMAGIN thy selfe once againe to be in a plaine field, all alone with thy good Angel, & that thou seest on thy left hand, the diuel seated vpon a great high throne, with many infernall fiendes by him: & round about him a great troupe of worldlinges, which all bare headed, acknowledge him for their Lord, and doe him homage, some by one siune, & some by another Behould the countenances of all these vnfortunate courtyers of this abhominable king, Behould some of them furious, and madde with hatred enuie, and choller: others killing one another with spite and rancour: others withered away pensiue & busie only to heape vp riches: others attēding only to vanitie, led away with pleasures, altogether fond and vnprofitable: others filthie ougly, rottē, & putrified: in their brutish affections. Behould how they are all without any repose, without order, and without cōtentmēt. Behould how they despise one another, & loue but only from the teeth outward. In a word, thou shalt see a pittifull cōmon wealth, miserably tyrannized by this accursed kinge, which may iustly moue thy hart to com passion,

2. On the right side, behould

Iesus

Iesus Christ crucified, who with most hartie loue, prayeth for these poore people possessed of the diuel, that they may be freed and deliuered from that tirannical thraldome, and calling them meekly and curteously vnto him. Behould roūd about him, a great troupe of deuout persons, euery one in company of his holy Angel, Behould the beautie of this kingdome of deuotion. O what a goodly sight is it, to see this troupe of virgins, of men, and women, whiter then the lillies, that assemblie of widdowes ful of holie mortification and humilitie. Behould the rancks of diuers marryed folke, liuing so sweetly together with mutuall comfort, which can not proceede but from heauenly charitie. Consider how these deuout soules, accommodat the care of their exteriour house, with the care of the interiour: and the honest loue of the husband, with that of the celestial bridegrome Behould them all, vniuersally, and thou shalt see in them all, a sweete, holy, and amiable countenance, all of them reuerently giuing eare to our blessed Lord, whom euery one would willingly plant in the midst of his hart. They are all full of ioy, but their ioy is gratious, charitable, and well orde-

red:

red : they abound in loue one towardes another ; but their loue is ſacred, pure, and vnſpotted. Such as ſuffer afflictions amongſt this deuout company, neither torment nor trouble them ſelues, nor leeſe their courage. Laſtly, behould thoſe louely eies of our Lord and Sauiour, which ſweetly are caſt vpon them all to comfort them, and how they altogether aſpire vnto him.

3. Thou haſt alreadie caſt of Sathan with all his wofull and execrable troupe by the good affections and reſolutions which through Gods grace thou haſt cõceaued : notwithſtãding thou art not yet arriued to the palace of thy king our Lord Ieſus ; nor ioyned with his bleſſed court of deuout ſoules : but hetherto thou haſt alwayes remained, between the one and the other.

4. The bleſſed Virgin, with *S.* Ieſeph, S. Lewis, S. Monica, & a hundred thouſand other Saints, which are in the ſquadron of thoſe that liued deuoutly in the middeſt of the world, doe inuite and encourage thee.

5. The crucified king of glorie himſelfe, calleth thee courteouſly by thyne owne name : Come my welbeloued, come hether that I may crowne thee.

*Election*

1. O vaine world, ô abhominable troupe, no; you ſhall neuer more ſee me vnder your bāner. I haue for euer left off your fooleries and vanities. O execrable king of pride, ô curſed king, fiend of hell, I renounce thee, with all thy vaine pompes, I deteſt and defie thee, with all thy workes.

2. And humblie turning my ſelf vnto thee my deer Lord Ieſus, king of felicitie and eternall glorie, I embrace thee withall the forces of my ſoule, I adore thee with all my hart: I chooſe thee now and euer for my king, and for my only prince: I offer vp vnto thee, my inuiolable fidelitie: I doe homage irreuocably vnto thy diuine maieſtie, and ſubmitt my ſelf wholly to the obedience of thy holy lawes, and ordinances.

3. O ſacred Virgin, my dread and deere ladie, I chooſe thee for my aduocate & my guide: I render my ſelf vnder thy colours: I offer from hencefoorth, a particular reſpect & reuerēce vnto thy memorie

4 O my good Angel, preſent me vnto this glorious and ſacred aſſemblie, and abandō me not vntil I arriue to the ſocietie of this bleſſed companie: with whome I ſay from my hart, & will ſay for euer. Liue for euer my Lord Ieſus, liue for euer my Lord Ieſus. *Pater. Aue. Credo.*

*How to make a generall Confeſsion.*

## CHAPTER. XIX.

1. HETHERTO (my deer Philotheus) haue I ſet downe the meditatiõs which I thought requiſite for our purpoſe: and when thou haſt paſſed them ouer with diligence and deuotion, then goe with an humble, but yet courageous ſpirit, to make thy generall Confeſſiõ. But I pray thee, ſuffer not thy ſelf to be troubled with any kinde of apprehenſion. The Scorpion is venemous in the wound which ariſeth from his ſting: but him-ſelf being reduced into oyle, becomes a ſingular remedie againſt his owne ſtinging: ſo ſinne is not ſhamefull, but when it is committed: but being cõuerted into cõfeſſion & penaunce, becometh wholſome & honorable. Contrition and confeſſion are ſo pretious, and of ſo ſweet a ſmell, that they blott out the filth, and diſperſe the ſtinche of ſinne. Simon the leaper, iudged Mary Magdalen to be a ſinner, and called her ſo: but our merciful Sauiour denied it, and ſpake no more of her ſinnes, but of the ſweet perfumes

which

which ſhe poured foorth, and of the greatnes, and odoriferous ſent, of her inflamed charitie.

2. O my Philotheus, if we be trulie humble in our owne eyes and in the ſight of God: our ſinnes wil diſpleaſe vs aboue al things, becauſe God is highly offended with thē: but the accuſation of our ſinnes wilbe ſweet and pleaſaūt vnto vs, becauſe God is greatly honored with it. A kind of hart-eaſe, and aſſwaging of paine it is, to haue declared plainly & ſufficiētly, the diſeaſe that torměteth vs, to a skillfull phyſician, that can cure vs.

3. When thou comeſt before thy ghoſtly father, imagin thy ſelfe to be on the mount of Caluary, kneeling right vnder the feete of Ieſus Chriſt crucified, frō whome diſtilleth his moſt pretious blood on al ſides, to bathe & waſh thee from thy iniquitie. For although it be not the verie bloud of our Sauiour, yet it is the merit and valor of his bloud, ſhed for vs vpon the croſſe, which waſheth & watereth abundantly, the ſoules of the penitents, in euery confeſſionarie. Open then thy hart well, to expell thy ſinnes by virtue of Confeſſion, for according to that meaſure, in which they goe out of thy ſoule, will the grace of God enter in their rome, to fill thee

brim-

brim-full with his bleſſing.

4. But be ſure to declare the ſtate of thy ſoule, and all thy ſinnes, ſimply, plainly and fully: ſatisfie thy conſcience in this, once for al thy life after: and that done, hearken to the aduertiſmẽts an ordonnances of the ſeruant of God, to whome thou confeſſeſt, and ſay with holy Samuel in thyhart: *Speak Lord, for thy ſeruant heareth vnto thee.* Yea (my Philotheus) it is God whoſe voice thou heareſt in that place for ſo ſayd he vnto his vicars, *he that heareth you, heareth me.*

5. After that, take in hand this proteſtation following, which ſerueth for a concluſion of all thy Contrition: ponder it well from the beginning to the ending, and read it attentiuely, and with the greateſt feeling that poſſible thou canſt.

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*An autenticall proteſtation, ſeruing to graue in thy ſoule a firme reſolution to ſerue God, and to conclude the actes of Penaunce*

## CHAPTER. XX.

1. O Wretched ſinner heere perſonally appearing, & ſtanding in the

preſence of God euerlaſting, and of all the court of heauen; hauing conſi dered the exceeding mercie of his diuine goodnes towards me, moſt vnworthie and miſerable caytife, whome he hath created of nothing, preſerued, ſuſtained, and deliuered from ſo manie dangers, & endowed with ſo manie benefits: But aboue all conſidering the incomprehenſible ſweetnes & clemencie, wherewith this moſt good God hath ſo bountifullie tollerated me in my iniquities, ſo often, and ſo louinglie inſpired me inuiting me to amendment, and ſo patientlie expected my penance & conuerſion vntill this N. yeare of my age, notwithſtanding all my vnthankfulnes, diſloyaltie, and infidelitie, whereby deferring my conuerſion, & deſpiſing his graces, I haue ſo impudentlie offended him; Hauing moreouer conſidered that at the day of my Chriſtening, I was ſo happelie & holilie vowed and dedicated vnto my God to be his childe, and that contrary to the profeſſion, which then was made in my name, I haue ſo many and ſundrie times, ſo execrablie and deteſtablie profaned & violated my ſoule, imploying it, & oppoſing it againſt his diuine maieſtie; At length recalling my ſelfe, & proſtrating my ſelfe in hart and

mind

mind before the throne of his diuine iuſtice, I acknowledge, confeſſe, and yeald my ſelfe lawfully attached & conuicted of high treaſon againſte his diuine maieſtie, & guiltie of the death & paſſion of Ieſus Chriſt, by reaſon of the hainous ſinnes which I haue committed, for which he died, and ſuffered the torment of the croſſe: ſo that conſequently, I am worthie to be caſt away, and damned for euer.

2. But turning my ſelfe towards the thorne of the infinit mercie, of the ſelfe ſame eternal God; hauing deteſted from the bottom of my hart, & with all my force the iniquities of my life forepaſſed. I moſt humblie require & craue pardon, grace, and mercie with entire abſolution from my crime, through virtue of the paſſion and death of the ſame Sauiour & redeemer of my ſoule, vpon whome relying, as vpon the onlie foundation of my hope, I confirme againe, advowe, and renew, the ſacred profeſſion of loyall ſeruice and fidelitie, made in my name & behalfe, vnto my God at my Baptiſing: renouncing the diuel, the fleſh, and the world, abhorring their execrable ſuggeſtions, vanities, and concupiſcences for all the time of this preſent life, and for all eter-

nitie, And conuerting my ſelfe vnto my moſt gracious and mercifull God, I deſire, deliberate, purpoſe, and fully reſolue irreuocablie, to honour him, ſerue him, and loue him now and for euer: giuing him for this end, and dedicating, and conſecrating, my ſpirit with all his faculties, my ſoule with all her functiõs, my hart whith al his affectiõs, & my bodie with all his ſences: proteſting neuer more to abuſe any one part of my being or nature, againſt his diuine will and ſoueraigne maieſtie: to whom I offer vp and ſacrifice my ſelfe in ſpirit, to be to him a loyall, obedient, & faithfull creature for euer, without euer vnſaying reuoking or repẽting me of my promiſe.

3 But if alas, through ſuggeſtion of mine enimie, or through humane frailtie; I chaunce at any time to tranſgreſſe in any thing whatſoeuer, this my purpoſe and reſolution, I proteſt and determin frõ this verie houre, through the grace and ayde of the holy Ghoſt, to ariſe againe ſo ſoone as I. ſhall perceaue my fall, & ſo to returne a new to the diuine mercie, without any ſtay or delay whatſoeuer. This is my will, intention, and reſolution irreuocable & inuiolable, which I aduowe, and confirme without reſeruation or exception

in the ſame ſacred preſence of my God, and in the ſight of the triumphant church, and in the face of the church militant my mother, who vnderſtandeth & regiſtreth this my declaration in perſō of him, who as her officer heareth me. & taketh my confeſſion in this action.

4. Let it pleaſe thee ô my eternall God, allmightie and all good Father, Sonne, and holy Ghoſt, to confirme & ſtrengthen me in this reſolution, and to accept this my cordiall and inward ſacrifice, in the odour of ſweetnes. And as it pleaſed thee to lighte me with thy holy inſpiraion, & to giue me the will to purpoſe fully, ſo graunt me alſo force and grace to performe it perfectly: O my God, thou art my God: God of my ſpirit: and for ſuch do I reuerently, thankfullie, and louingly acknowledge honour, and adore thee, now, and for euer. Liue ô Ieſus.

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*A deuout manner to receaue Abſolution.*

## CHAPTER. XXI.

THis proteſtation ended, be verie attentiue, and open the

eares of thy hart, to heare the wordes of thy absolution, which the Sauiour of thy soule him-selfe, sitting vpon the throne of his mercie, wil pronounce from aboue in heauen, before all his Angells and Saints, at the same time, that the priest in his name, doth absolue thee heere beneath vpon earth.

So that all that glorious troupe of the blessed citizens of heauen, reioycing at this happie successe of thine, will sing a spirituall canticle with incomparable ioye, and all giue the kisse of peace & fellowship vnto thy hart, now sanctified and reestablished in grace.

2. Behold here (my Philotheus) an admerable contract, which passeth between thee and thy God, by which thou makest so happie a peace with his diuine maiestie, for as much as giuing thy selfe to him, thou gainest him & thy selfe also, for life euerlasting. It remaineth onely to take penne in hand, & subscribe with a ioyfull hart to the act of thy protestation, and afterward, thou shalt goe to the sacred Altar, where God on the other side will reciprocallie, signe and seale thy absolution, and the promise which he makes vnto thee of the kingdome of heauen, putting him selfe by his venerable sacrament, as a sacred seale &

signet

ſignet vpon thy renewed hart.

3. Thus I trowe (Philotheus) thy ſoule wilbe wholly purged from ſinne, and all ſinfull affections. Yet becauſe theſe affections are eaſilie bredd & borne a new in the ſoule, through out frailtie, & ouer rebellious cõcupiſcẽce, which may well be mortified, but neuer wholie extinguiſhed while we liue in this mortall life: I will giue thee ſome inſtructions, which being well practized, may preſerue thee hereafter from mortall ſinne, and from all inclination or affection thereof, ſo that it may neuer henceforth find place in thy hart. And for ſo much as the ſelfe-ſame inſtructions, ſerue alſo for a more perfect and higher mortification of the ſoule, before I deliuer them, I wil ſay a word or two of this abſolute and perfect puritie of mind, wherevnto I would willinglie conduct thee.

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*That vve muſt purifie our ſelues from the affections vvhich vve haue to veniall ſinnes.*

## CHAPTER. XXII.

1. AS the day light encreaſing, we ſee by degrees more cleerly

in a looking glasse, the spottes and blemishes of our countenauce: euen so as the inward light of the holy Ghost illustrates our consciences, we see more plainly and distinctly, the sinnes, inclinations, and imperfections, which may hinder vs to attaine vnto true deuotion. And the very same light which causeth vs to discouer those spotts and deformities, enflameth vs likewise with desire to clense and purge vs from them.

2. Thou shalt discouer in thy selfe (my deare Philotheus) that besides mortall sinns & the affection to them, from which by the afore mentioned exercises, thou hast bene purged, there remaine yet in thy soule, diuerse inclinations and affections to veniall sinnes I do not say thou shalt discouer veniall sinnes, but inclinations to them: now the one is farre different from the other: for we can neuer be altogether free from veniall sinnes in this mortall life, at least so to continue in that puritie for any long time, but we may be well without all affection vnto veniall sinns: for (to giue an example of this difference) it is one thinge to lie once or twice merrilie, in things of of small importance, and another thing to take

pleasure

pleasure in lying, and to beare an affection to this kind of sinne.

3. I say then, that one must purge his soule from all the affections and inclinations that he feeleth to venial sinnes, that is to say, that he must not nourrishe, voluntarilie a will to continue and persеuer, in any kind of veniall sinne: for it would be too too great a negligence, to keepe wittingly and aware vnto vs in our conscience, a thing so displeasing vnto God, as is the will to be willing to displease him: for a venial sinne be it neuer so little, displeaseth almightie God, though not so hainously, that he will damne vs, or cast vs away for euer for the same. If then veniall sinne displease him, the will and affection which one hath to venial sinne, is no other thing, but a resolution and purpose to displease his diuine maiestie. And how is it possible, that a generous and noble soule, should indute, not onely to displease his God, but to beare an affection to displease him.

4. Such affections (my Philotheus) are directly contrarie to deuotion, as affection and delight in mortall sinnes, are opposite to charitie: They wearie and weaken the forces of the spirit, hin-

der the courſe of diuine conſolations, open wide a gate to temptations: and allthough they kil not the ſoule outright, yet they make it exceeding ſick and feeble. *Dead flies* ( ſaith the wiſeman) *marre the ſweetnes of an ointment* : but thoſe which eate thereof in paſſing, ſpoyle nothing but that which they take , leauing the reſt vntainted : but when they linger long and die in the ointment , they marre both the virtue and valew of it , and leaue it nothing worth but to be caſt away. So veniall ſinnes, chaunceing to fall in a deuout ſoule , and not ſtaying there any time, do not much harme vnto it : but if the ſame ſinnes dwell in the ſoule , through the affection & delight wherewith ſhe entertaineth them, they make her without doubt, to leeſe the ſweetnes of the ointment , which is the grace of holie deuotion.

5. Spiders kill not the Bees in theire hiues , but they ſpoile and corrupt their honie , and entangle their honnie-combs with theire cobwebbes , ſo that the bees can not goe forward in theire worke. This is to be vnderſtood , when ſpiders get into the hiues, ſo that they make their aboade in

them.

them. So venial ſinnes kill not our ſoules, but yet marre the honnie of our deuotion, and intangle the powers of our ſoule ſo ſtronglie with naughtie cuſtomes & bad inclinations, that it can no more exerciſe charitie with promptnes and alacritie, in which deuotion conſiſteth: but this is to be vnderſtood when veniall ſinnes do dwell in our conſcience, by the affection & delight which we beare vnto them.

6. It is no hainous ſinne (my Philotheus) to tell ſome little lie in paſtime, to exceed ſomwhat in needleſſe talk, in careleſſe lookes, in apparel, in mirthe, in play, in dancing, and ſuch like toyes ſo that as ſoone as we perceaue theſe ghoſtly ſpiders entered into our ſoules, we chaſe them and driue them preſently away, as the Bees driue away the corporal ſpiders: but if we permit them to ſtay in our hartes, and not only this: but if we bend our affections to retaine and multiplie them, we ſhal ſoone find our honnie deſtroyed, and made bitter, and the hiue of our conſcience peſtered and ſpoiled. But I ſay once againe: what likelyhood is there, that a noble and virtuous ſoule, would take pleaſure in diſpleaſing God: and delight her ſelfe in becoming diſagreable vnto him.

and to retaine a desire and will to do that, which she knoweth to be grieueous vnto him.

*That we ought to purifie our selues from affection and delight of vnprofitable and dangerous things.*

## Chap. XXIII.

1. Gaming, dancing, feasting, brauerie, maskes, comedies & such like pastimes, of them selues are not hurtfull at all, but indifferent, and may be well and ill vsed: yet notwithstandig, these things be dangerous: and for one to beare an affection vnto them, is yet more dangerous. I say then Philotheus, that although it be no sinne at all, but lawfull to play, to daunce, to deck and adorne thy selfe, according to thy estate and the custome of times, to heare honest comedies, to banquet with sober companie: yet to delight in such things, is exceeding dangerous, and altogether contrarie to the exercise of deuotion. It is no sinne to do such things: but it is very ill to sett thy affection that way. It is pittie to sow such vaine and foolish

thoughts

thoughts in the fertil field of our hart, which take vp the roome of virtuous impreſſions, and hinder the iuice of the ſoule from nourriſhing good and wholſome inclinations.

2. The auncient Nazarits, abſtained not onely from all that which might inebriate or make them dronck, but from grapes allſo, and the veriuce of grapes: not that the grape or veriuce maketh drũke, but becauſe it was to be feared, leaſt taſting the veriuce, they ſhould be tempted to eate the grapes, and by eating grapes, they ſhould ſtirre vp an appetit of drincking wine. I denie not but we may ſomtimes vſe theſe dangerous thinges, but I auouch abſolutely, that we can neuer ſettle our affection and delight on them, without detriment to deuotion. The Stagges when they feele themſelues ouerfatt, retire to the buſhes and thickets of the foreſts, becauſe they perceaue, that being loaden with their owne waight, they ſhould not be able to runne, If they ſhould chaunce to be hunted. In like manner the hart of man ſurcharged with theſe ſuperfluous, vnprofitable, and perillous affections, cannot runne after his God with promptnes, facilitie, and willingneſſe of mind, which is the true

point

point of deuotion.

3. Little children ſweat and tyre them ſelues to catche Butterflies, and no bodie thincks it ill in them, becauſe they be little children: but is it not a ridiculous thing, nay rather is it not lamentable, to ſee men of vnderſtanding and yeares, to be beſotted with the delight of ſuch fond toyes, and baſe trifles, as theſe of which we ſpeake? which beſides that they be altogether vnprofitable, put vs likewiſe in euident danger of erring, and diſordering our ſelues, in the purſute of holineſſe and pietie. For this cauſe (my deere Philotheus) I ſay that we muſt neceſſarilie purifie and cleanſe our ſelues from theſe affections: for though the acts them ſelues be not alwaies contrarie to deuotion, the inclination & delight in ſuch actions is alwaies damageable vnto it.

*That vve muſt purge our ſelues, from bad inclinations.*

## CHAP. XXIIII.

BESIDES theſe vitious inclinations we haue (my Philitheus) certaine naturall inclinations to ſome

kind

kind of acts: which inclinations, becauſe they proceed not in vs from our particular ſinnes, are not properlie ſinnes, neither mortall nor veniall, but are onely imperfections, & defects; for exãple the holie matron S. Paula, according to the relation of S. Hierom, had a great inclination to griefe and ſadnes, ſo that at the death of her children and husband, ſhe was allwaies like to die for ſorrow: this was an imperfection in this bleſſed woman, but no ſinne at all, ſince ſhe had it againſt her will, for no doubt ſhe tooke no pleaſure in this kind of ſorrow.

2. There be ſome that naturallie are light of behaueour, others ſtubborne & ſullen, others hard to receaue & admit another mans coũcell, other ſome prone to indignation, others to choller, others to loue: & to be brief, few ſhalt thou find in whome ſome ſuch imperfection may not be noted. Which allthough they be as it were proper & natural to euery one, yet by a care & contrarie affection, they may be moderated & corrected, yea & be altogether purged & deliuered of them.

3. And I tel thee (ô Philotheus) that it is neceſſarie that thou endeuour ſo to doe. Men haue found the meanes to change bitter almond trees into ſweet, only by percing them cloſe by the root

to,

to lett out the bitter iuice of them: why may we not then, let forth our peruerſe inclinations, from the root of our hart to become better? There is not ſo good a nature, but may be corrupted by vitious cuſtoms: nor ſo badd & ſtubborne a condition but may firſt by the grace of God & next by good induſtrie & diligence, be corrected, and ſurmounted. To this end therefore wil I now ſet thee downe ſome inſtructions & exerciſes, by which thou mayſt purge thy ſoule frō all affectiō to venial ſinnes, & from theſe naturall imperfections & withall fortifie & arme thy ſelfe againſt all mortall ſinne. God giue thee grace to practize them well & effectually.

THE

# THE SECOND PART OF THIS INTRODVCTION, CONTAINING diuers aduices for the lifting vp of the ſoule to God by prayer, and by vſe of the Sacraments

## *Of the neceſsity of prayer.* CHAPTER I.

THE exerciſe of prayer placeth our vnderſtāding in the cleernes of the diuine light, & expoſeth our cold affection, to be warmed by the heate of heauenly loue: nay, there is nothing that ſo much purgeth our vnderſtanding from ingnorance, & our will frō depriued affections. Prayer is the water of benedictiō, which being ſprinkled vpon our ſoule, maketh the plāts of our good deſires to flouriſhe, waſheth our minds from imperfections,

and

and tempereth the inflamed alteration, which passions produce in our hart.

2. All prayer hath these good effects, but aboue all I counsel thee to applie they self to mentall and cordial prayer, and especialy that which hath for its matter or subiect, the life and passion of our Lord: for beholding him often by meditation, thy soule wil be filled with him, thou wilt learne his cariage, as it were and gestures, and conforme all thy actions according to the measure and model of his. He is the light of the world: it is in him then, by him, and for him, that we must be cleered and illuminated; he is the louely tree of life: vnder his shadow then, must we refresh our selues: he is the liuing well of Iacob, to washe away all the ordure and staines of our soule. To be short, we see that little children, by hearing their mothers speak, and pratling often with them, do come to learne their language: and so we continually conuersing with our Sauiour by meditation, obseruing and pondering reuerently, his words, his workes, & his affections, shal soone, by the helpe of his grace, learne to speake, to worke, to will & desire as he did. We must rest vpon this resolution my Philotheus, & beleeue me we can not come

vnto

vnto God the father by any other gate but this: & euẽ as the glaſſe of a mirrour cannot ſtay or retayne the rayes of our ey-ſight, vnleſſe the back be ſeeled with tinne or leade: ſo the deitie cannot well be cõtemplated by vs in this world if it were not ioyned to the ſacred humanitie of our Sauiour, whoſe life & death is the moſt proportionable, delicious, ſweet and profitable obiect, that we can chooſe for our ordinary meditation Our Sauiour, not for nothing called him-ſelfe the bread of heauen: for as bread is to be eaten with all ſorts of meats: ſo our Sauiours life muſt be meditated, conſidered, and ſought after, in all our prayers & actions. This life & death, hath been diſpoſed and diſtributed, into diuers points and paſſages to ſerue for meditation, by many authours: thoſe whom I councell thee to vſe, are S. Bonauenture, Bellitan, Bruno and Capilia.

3. Employ in it euery day an houre, & that before dinner, if it may be, betimes at the beginning of the morning: for then ſhalt thou find thy ſpirit leſſe troubled and diſtracted, & more freſhe & diſpoſed after the repoſe of the night. But ſpend no more thẽ an houre, vnleſſe thy ſpirituall father expreſſely cõmãd it.

4. If thou canſt performe this exer-

ciſe

ciſe in the church, and find leaſure and tranquilitie there, it would be a place moſt commodious: for no bodie, nether father nor mother nor wife nor husband, nor any other whoſoeuer, can with any reaſon hinder thee to ſtay at the leaſt one houre in the church: wheras being ſubiect by any obligation or dutie to ſuch parties as I haue named in thy owne houſe, thou wilt not be able peraduenture, to promiſe thy ſelf an houre ſo free and quiet.

5. Begin all thy deuotions be they mentall or vocal, with the preſence of God: keep this rule without faile, and without exception: and in ſhort time thou ſhalt perceaue, what ineſtimable profit thou ſhalt reape by it.

6. If thou wilt beleeue my councell, accuſtom thy ſelf to ſay thy *Pater. Aue*, and Creed in Latin: but learne likewiſe to vnderſtand weil the words contained in them, and what they ſignifie in thyne owne language: to the end that ſaying them in the common language of the church, thou maiſt iointly taſt and reliſh, the admirable and delicious ſence of thoſe holy prayers: which thou muſt vſe to ſay, fixing profoundly thy thought vpon euery word of them, and procuring to follow the ſence of them

with an enflamed affection: not making poſt haſte, or ſtriuing to ſay a great many; but rather ſtudying and endeuouring to ſay thoſe which thou ſayeſt, from thy hart: for one onely *Pater noſter*, ſayd with feeling and heedfull attention of mind and deſire, is better worth by farre, thē many recited haſtely and with little ponderation of the meaning of them.

7. The beades or roſary of our Ladie, is a very profitable kind of prayer if it be vſed as it ought: which that thou mayſt practize, prouide thy ſelf of ſome little treatiſe or other, of many which be ſett foorth for that purpoſe. It is good alſo to ſay the letanies of our Ladie of the Saints, of our Sauiour, and other ſuch vocall prayers, as are in approued manualls & primers allowed of by the church: with this item, that if God haue beſtowed vpon thee the gift of mētall prayer, thou reſerue alwaies the principall place and time for it. So that if after thy mentall exerciſe, either for multitude of thy affaires, or for any other reſpect, thou be not able to ſay thy accuſtomed vocall prayers: be not therfore troubled or diſquieted, but reſt content to ſay before, or after thy meditations, the Pater noſter, Aue, and

Creed

Creed of the Apostles.

8. If in making thy vocall prayers, thou feele thy hart drawen and inuited to inward mentall prayer, refuse not to goe where this good motion inuiteth thee, but let thy spirit decline faire and softly on that side: and care not much for missing thy vocall prayers, which thou didst intend; for the mentall prayer which thou hast made instead thereof, is much more pleasing to God, and more profitable for thy soule. I except from this rule, the ecclesiasticall office, for if thou be bound to say it by obligation of order, state of life, that duty must first of all be payed and performed.

9. If it should so happen, that all the whole morning should passe away, without performance of this sacred exercise of mentall prayer, either for the multitude of thy affaires, or any other cause; yet procure by all meanes possible that such causes happē but seldome, endeuour to repaire this losse after dinner, in some houre furthest after meate: for doing it presently after repast, before degestion be well made, thy health would be much impaired, and thou shouldst find thy self ouercharged with drousines. But if all the day long, thou

canst

canſt not recouer this loſſe, recompence it at leaſt, by multiplying iaculatorie prayers, and by reading of ſome book of deuotion, with ſome penaunce or other for committing this fault: and therewithall make a ſtrong reſolution to ſett thy ſelf in good order al the day following.

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*A briefe method of meditation. And firſt of the preſence of God, which is the firſt point of Preparation*

## CHAPTER. II.

1. BVT perhaps (Philotheus) thou knoweſt not, how thou ſhouldſt make this mental prayer, which wee ſo much cõmend vnto thee: for it is a thing that in this our vnhappie age, verie few are acquainted withall. For this cauſe I preſent thee a brief & ſimples method to that end: vntill ſuch time as by reading of manie good bookes that haue been cõpoſed vpon this ſubiect, and aboue all by often vſe & exercuſe, thou be more amplie inſtructed. And firſt I ſett thee downe the Preparation, which conſiſteth in two points: whereof the firſt is, to place thy ſelf in the

preſence

preſence of God, and the ſecond, to inuoke his aide and aſſiſtance. To place thy ſelf in the preſence of God, I propound vnto thee the four principall meanes fololwing, where with thou maiſt help thy ſelf in this thy beginning.

1. The firſt conſiſteth in a liuelie & feeling apprehenſion of the omnipreſence of God, that is to ſay, to conceaue and acknowledge: that God is in all, and euery where, and that there is neither place nor thing in the world, wherein he is not moſt aſſuredly & certainely preſent: ſo that as the birds, whereſoeuer they flie, encounter always with the ayre, wherwith they are alway cõpaſſed: in like mãer, where euer we be, we find God ſtill preſent. Euery one knoweth this veritie, but euery one is not attentiue to apprehend, and ponder it. Blind men that ſee not a Prince who is preſent with them, omitt not to reſpect & honour him, when they are admoniſhed of his preſence: but becauſe they ſee him not with their eyes, they eaſily forget that he is preſent, and forgetting him, more eaſily omit their due reſpect and reuerence. Alas we ſee not God (my Philotheous) who is preſent allway with vs, though faith do aduertiſe vs of his preſence: yet not ſeeing

him

him with our eyes, we often forgett our ſelues, and therefore comport and carie our ſelues, as though God were very farre from vs. For allthough we knowe well enough, that he is preſent in all things; yet not pondering, nor waying this preſence, it is euen as much as if we knew it not. Therefore euer, before prayer, we muſt prouoke our ſoule, to an attentiue ſight (as it were) and conſideration of Gods preſence: ſo did holie Dauid, when he cried out: *If I mount into heauen, O my God, thou art there: if I deſcend into hell, thou art there preſent:* we muſt then vſe the words of Iacob, who after he had ſeene the myſtery of the ſacred ladder, he ſayd: *O how holy and dreadfull is this place! verely God is in this place, and I knewe it not*, that is, he thought not of it: for he was not ignorant, that God was in all, and euery where. When thou comeſt then to prayer (Philotheus) ſay inwardly to thy owne hart: O my hart, my hart, God almightie is here preſent in very deed.

3. The ſecond meanes to place thy ſelfe in this ſacred preſence is, to think: and conſider, that God is not only in the place where thou art: but that he is by a moſt particular and peculiar manner in thy hart, and in the verie bottom

of thy ſpirit, which he quickeneth and animateth with his diuine preſence, being there as the hart of thy hart, and the ſpirit of thy ſpirit. For as thy ſoule is as it were ſpread through all thy bodie, and in euerie part and parcell thereof, and yet is in a more ſpeciall and remarkeable manner preſent in the hart: ſo likewiſe God being verilie preſent in all things, aſſiſteth notwithſtanding with a more particular & notable preſence in our ſpirit. For this cauſe Dauid calleth God the *God of his hart*, and S. Paul ſayeth, that, *we liue, we moue, and we are in God.* In conſideration then of this veritie, ſtirre vp in thy hart, a great reuerence towards thy God, who is ſo inwardly preſent in thy ſoule.

4 The third manner of preſence is, to conſider and behold our bleſſed Sauiour, who in his ſacred humanitie, beholdeth from heauen all perſons in the world, but eſpecially all Chriſtians, who are his children, and moſt particularlie, ſuch as be in prayer: whoſe actions and behauiour, he marketh moſt louingly. And this is not a ſimple imagination of our phantaſie, but an infallible veritie: for although we ſee not him, yet he from thence aboue cõſidereth & looketh vpon vs. S. Stephen ſaw him in ſuch ſort,

viewing & marking his comportment in his martyrdom. So that we may truly say with the espouse. *Behold him there behind the wall, look where he is looking through the windowes, seeing through the lattice.*

5. The fourth manner of presence, consisteth in helping our selues with a simple imagination, by representing to our thoughts, our Sauiour in his sacred humanitie, as if he were hard by vs, according as we are accustomed to represent our friends to our fancie, and to say, me thinks I see such a one doing this or that, it seemes vnto me that I behold him thus or thus attired, and such like. But if the venerable sacrament of the altar were present, then this presence were reall, & not by meere imagination, for the species and appeerance of bread, should be as a tapistrie, behind which our Lord being really present, seeth & marketh our actions, although we see not him in his owne likenes.

6. Vse then, (my Philotheus) these fower manners of placeing thy soule in the presence of God before prayer: but they must not be all employed at once, one only at one time will suffice, and that briefly and simplie, not staying long, or spending much time in calling this presence to thy mind.

*Of Invocation the second point of preparation.*

## Chapter. III.

1. INVOCATION, is made in this manner. Thy soule remembring and conceauing her selfe to be in the presence of God, prostrate before his diuine maiestie with all reuerence, acknowledgeth her selfe most vnworthie to abide before so soueraigne and glorious an excellencie: yet knowing notwithstanding, that his goodnes will haue it so, she humblie demaũdeth grace of him purely in this her meditation.

2. If thou wilt, to this end thou mayst vse some short and inflamed words such as be these of holie Dauid. *Cast me not (ô God) from thy face: take not from me the fauour of thy holie spirit. Suffer thy face to shine vpon thy seruant; and I vvill consider thy mervailes. Giue me vnderstanding, and I vvill ponder thy lavv: and keepe it vvith all my hart. I am thy seruant, giue me vnderstanding:* and such like as these.

3. It would be good also to call vpon thy

thy good Angel, and vpon the ſacred perſons which were preſent at the myſterie that thou doeſt meditate on. As for example; in the meditation of the death of our Lord, thou maiſt inuocate our bleſſed Ladie, S. Iohn, S. Marie Magdalen, the good theefe, that the inward feelings, and motions, which they receiued in their ſoules at that time, may be likewiſe at this inſtant communicated vnto thee. So in the meditation of thine owne death, thou mayſt inuoke thy good Angel gardian, (who will be preſent at thy departure) deſiring him to inſpire thee with conuenient conſiderations. And the like may be done in other like myſteries,

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*Of the third point of preparation, conſiſting in propoſing the myſterie which we meane to meditate.*

## CHAPTER. IIII.

1. AFTER theſe two ordinarie pointes of preparation, there is a third, which is not common vnto all ſorts of meditations, which ſome call, the forming or figuring of the

place, or an interiour lecture, or reading of the passage to be meditated on. And this is nothing els, but to represent vnto thy imagination, the summe and substance of the mysterie which thou wilt meditate, and to paint it out in thy thoughts so liuelie, as though it passed reallie & verylie in thy presence. For example sake: If thou wouldest meditate our Lord vpon the crosse, imagin thy selfe to be present vpon the mount of Caluary, and that there thou beholddest and hearest, all that is done or sayd in the passion of our Lord; or if thou wilt (for it cometh al to one end) imagin to thy selfe, that in the very same place where thou art, they crucifie our Sauiour, in such manner, as the holie Euangelists doe describe.

2. The like may be done, when thou wilt meditate of death, as I haue noted in the meditation thereof: and likewise in the meditation of hell: and in al such mysteries, in which visible and sensible things are hādled; for as touching other sorts of mysteries, of the greatnes of God; of the excellencie of virtue; of the end for which we were created, and such like, which be inuisible things, and not subiect to the apprehension of our sences; in these questionlesse, we cannot vse

this

this kind of imagination. True it is, that we may vſe ſome ſimilitude or compariſon, to help our conſideration with all in ſuch inuiſible myſteries, but thoſe ſimilitudes are hard to be mett with; and my meaning is to deale with thee but plainly, ſo that thy ſpirit be nor weeried, and ouer-laboured in ſearching out curious inuentions.

3. By the meanes of this imagination, we lock vp our ſpirit as it were within the cloſet of the myſterie which we meane to meditate: to the end it range not idllie hether, and thether, euen as we ſhutt vp a bird in a cage, that ſhe flie not away; or as we tye a hauke by her leaſh, that ſo ſhe be forced to tarie quietly vpon the hand.

4. Some more cunning maiſters will perchaunce councell thee, that it is better to vſe only a ſimple thought or act of faith, in beleeuing the myſterie, and a brief apprehenſion altogether mentall and ſpirituall, thereof; Others that we frame within our ſelues the place, and manner, or the hiſtorie propoſed to meditate, and not conſidering it as if it paſſed in ſome other place without thee, or farr diſtant from thee; But theſe wayes are to ſubtil and hard for young beginners; and therefore vntill

such time as Gods grace do lifte thee higher, I councel thee (ô Philotheus) to keep thee in this low valley, which I haue shewed vnto thee.

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*Of the considerations and discources of our vnderstanding; which is the second part of meditation.*

## Chapter. V.

1. After the acts of imagination, which we haue discribed in the former chapters, followe the acte of our vndestanding, which we call properly meditation: and is no other thing, but one, or many considerations made by our reason, to stirre vp our affections to God, and Godly things. For in this is meditation different from studie, and discoursing, which are not vndertaken to obtaine virtue, or the loue of God, but for other respects, and intentions, as to become learned, to write, dispute, or talke intelligiblie, or such like matters.

2. Hauing then shutt vp thy mind and thought (as I said before) within the bounds, and limits of the subiect,

which

which thou wilt meditate on, either by imaginarie repreſentation, if the matter may be ſubiect to the ſences; or by a ſimple propoſing and conceit of it, if it be a matter aboue ſence, and wholly ſpirituall: begin to make conſiderations, and diſcourſes therof, according to the exãples which thou maiſt ſee ready made in the meditations aboue written.

3. And if ſo be thy ſoule find taſt, fruite, and light enough in any one of the conſiderations or points which thou haſt diſcourſed vpon: ſtay there without going any further to any other point; doing in this as the thriftie bees do, which neuer leaue the flower they once light on, ſo long as they find any honny to be ſucked out of it. But, if thou find not taſt enough according to thy deſire in any point, after thou haſt tried a little by diſcourcing on it & like a good merchant, hauing as it were cheapned a while in that point, for to gaine ſome ſweetnes of deuotion, then paſſe on faire and ſoftly to ſome other poinct or conſideration, and all without forcing thy thoughts to much, or making to ſpeedie haſt, to runne ouer all the points of thy meditation. For one point well pondered, is enough for once, and the other points may ſerue thee for

another time.

*Of the affects and resolutions of our will, the third part of meditation.*

## Chapter VI.

1. Meditation powreth out abundance of good motions in our wil, or the affectiue part of our ſoule: ſuch as are, the loue of God & of our neighbour; the deſire of Paradiſe, and eternall glorie; zeale of the ſaluation of ſoules; imitatiõ of the life of our Lord; cõpaſſion, ioye, feare of iudgement, of hell, of being in the diſgrace of God; hatred of ſinne, confidence in the goodnes, and mercy of God, ſhame and confuſsiõ for out naughty life paſſed, In theſe and ſuch like affections, our ſpirit muſt burſt out, and extend and ſtretche it ſelf, as much as is poſsible And if thou deſire to learne an eaſie method how to do ſo, reade the preface of the meditations of Andrew Capillia, where he ſheweth plainly, the mañer and trace of dilating and amplifiyng, and extending theſe affects of our ſoule: and more largely doth Arias declare the ſame, in his treatiſe of prayer.

2. Now

1. Now thou muſt not content thy ſelf with theſe generall affections, be they neuer ſo feruourous and holie, nor ſtand onlie vpon them, but deſcend to ſpecial and particular reſolutions, for thy correction and amendment. For example, the firſt word that our Lord ſpake vpon the croſſe, will doubtleſſe ſtirre vp in thy ſoule a good affect of imitation, and a deſire to pardon thy enemies, and to loue them for thy Sauiours ſake and example: but this general affect and deſire is to ſmall purpoſe, if thou adde not to it a particular reſolution, in this manner. Well ſince my bleſſed redeemer ſo louingly did pardon theſe obſtinate enemies of his, hanging vpon the bitter croſſe, I will not hereafter be troubled or vexed whē I heare my neighbour, or my ſeruant, or fellow N. vſe ſuch or ſuch tanting words againſt me: I will not be agrieued at this or that deſpite, or contemptuous trick, that he, or ſhe doth vſe againſt me: but rather I will endeuour to ſay & doe ſuch and ſuch a thing, to gaine his good will, and to mollifie his anger or indignation conceaued againſt me. And the like deſcent to particular purpoſes of amendment, muſt be made in all other generall affections, By this mea-

nes (Philotheus) thou ſhalt correct and amend thy defects in very ſhort time: wheras otherwiſe, by only generall affects and deſires, amendment will be made but hardly and ſlowly.

*Of the concluſion of the exerciſe, and ſpiritual poſy to be gathered out of it.*

## CHAPTER. VII.

1. LAST of all, we muſt conclude our meditation by three acts, which muſt be donne with the greateſt humilitie that we can. The firſt act is, Thanks-giuing vnto God for the holy affections, and reſolutions, or purpoſes, which he hath inſpired into vs: and for his goodnes, and mercy, which we haue diſcouered in the diſcourſe of our meditation.

2. The ſecond acte, is an oblation, where in we preſent and offer vnto God, the ſelf-ſame goodnes, & mercie of his, which we haue taſted in meditating; the death alſo, and paſſion, virtues, and merits of his only Sonne our redeemer; and conſequently with them, all the affections and reſolutions which by his holy grace, we made in our exerciſe.

3. The third acte, is a petition or ſupplication; in which we demaund of God, and earneſtly coniure him (as it were) to communicate and impart vnto vs, the graces, virtues, and merits of his deere Sonne; and to bleſſe the affections and reſolutions which we haue made in his honourr, and name, to the end we may faithfully put them in execution. After theſe three acts, we muſt pray for the whole church of God, for our countrie, paſtours, parents, and friends: employing and imploring to that end, the interceſſion of our bleſſed Ladie, of the glorious Angels, & holy Saints of heauen. Laſtly I haue aduiſed that thou ſhouldſt ſay a Pater, an Aue, and a Creed, which is the generall and neceſſarie prayer of all the faithfull.

4 To all theſe acts *I* haue added, that thou ſhouldſt gather a little noſegay of deuotion; my meaning in this may be vnderſtood by this example. Such as haue delighted them ſelues walking in a pleaſant garden, goe not ordinarily from thence, without taking in their hands, four or fiue flowers to ſmell on, and keepe in theire hands all the daye after. Euen ſo, when our mind hath ſpirituallie recreated it ſelf, by affectiue diſcourcing and medita-

tion

tion of some sacred mysterie, we should cull out, one or two points which we haue found most pleasing to our tast, and most agreeable to our vnderstanding, vpon which we might busie our mind, and as it were mentally smell theron all the rest of the day. And this must be done immediatlie in the self-same place, where we made our meditation, walking alone a turne or two, and binding those points in our memorie, as we would do flowers in a little nosegay.

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*Some profitable instructions and aduices for meditation.*

## CHAP. VIII.

1. ABOVE al things Philotheus, when thou ariseſt from thy meditation, remember carefully the resolutions & purposes which thou hast deliberated, and made: endeuouring to put them in practize that very day. This is the chiefest fruict of meditation, without which oft times, it is not onely vnprofitable, but hurtfull; for virtues meditated, and not practized, do puffe vp

the

the mind, and make vs ouerboldlie presume that we be such in deed, as we resolued, and purposed to be: which doubtlesse is true, when our resolutions be liuelie & solid: but they are not such, but rather they are vaine and dãgerous, if they be not brought to practize and exercese. We must therefore vse all meanes, and searche out all occasions of executing our good purposes: so that, if in my meditation I resolued by Gods grace, to winne the minds of such as haue offended me, by faire meanes, and sweet behaueour: I must cast this verie day how to meete with them, to salute them courteouslie; or if I cannot meete with them, to speake well of them, and to pray vnto God for them.

2. At the end of thy exercise; take heede thou giue not thy hart scope to raunge and wander: least thou spill the delicious balme of good thoughts, and holie desires which thou hast receaued by prayer. My meaning is, that for some time after, thou keep thy self silent and quiet, & not presentlie with hastinesse, but faire & softlie, remoue thy hart from thy prayers, to thy affaires: and in the verie entrance into other busines, endeuour to keep as long as is possible, the feeling and tast of those good affects,

fects, which thou hast receaued in meditation. Any man that had receaued some pretious liquor in a faire porcellan, or china platter, to carie home to his house, would go with it, faire and softly, neuer almost looking aside, but alwayes either before him, for feare that by stumbling he should marre all; or else vppon his vessel, to see that he spill not the liquor which he so much esteemeth: Euen so must thou doe when thou hast ended thy meditation; not distract thy self all at once, but looking simple before thee, as for example. If thou chance to meet with any whome thou art bound to heare or entertaine, so that there is no remedie but thou must needs accommodate thy self to his conuersation, yet look oftentimes also vpon thy hart, that the pretious liquor of holie prayer, be not poured out, but the lest that may be.

3. Accustome thy self to passe with facilitie and easines, from prayer to all kind of businesse, which thy vocation and profession justly and lawfully requireth of thee, be they neuer so different from the affections which thou receauest in prayer: So let the aduocate learne to passe from prayer to pleading, the marchant to his traffick, the

maried

maried woman to her houſwifrie, and care of her familie, with that ſweetnes and tranquillitie, that their minds be neuer a whit troubled or vexed therwith: for ſince the one and the other, that is, prayer and our neceſſarie occupations, are according to the will of God, we muſt learne to go from the one to the other, with an humble and deuout ſpirit, and follow the will, and ordonance of God, both in the one and the other.

4. Many times immediatly after preparation, thy affection wilbe altogether fired, and inflamed, with deuotion to God: and then Philotheus, thou muſt lett go the bridle to thy affections: that they may runne freely after the inuiting of Gods ſpirit, without keeping that method which I haue ſet downe. For although ordinarilie, conſiderations ought to goe before affections and reſolutions: yet neuertheleſſe, when the holy Ghoſt poureth foorth deuout affections, and holy motions in to thy ſoule without diſcource and conſideration, thou muſt not then ſpend time in diſcourcing the points of thy exerciſe; for thoſe diſcources ſerue for no other end, but to ſtirre vp good affections, which in this

caſe,

cate the holy Ghoſt graciouſly ſtirreth vp, and therefore need no diſcource at all, In a woord, when ſo euer good affects, and deuout motions offer themſelues vnto thee: receaue them preſently, and make them roome in thy hart, whether they come before, or after all the conſiderations propoſed in thy exerciſe. Though I haue placed in the aboue written examples of meditation, the affections in order after all the conſiderations and points of diſcourſe: I did it only to diſtinguiſh more plainlie and intelligiblie the parts and acts to be vſed in prayer: ſo that notwithſtanding that order there ſett downe, take this for a generall rule, neuer to reſtraine, or with-hold thy affections once inflamed with any deuout motion, but let them haue their free courſe: And this is to be vnderſtood, not only of the affections following the conſiderations, but alſo of the three acts of thanks-giuing, oblation, and petition, which may likewiſe be vſed amidſt the conſiderations when they offer themſelues feruently although afterward, for the concluſion of the meditation, thou muſt repeat them againe.

5. As for reſolutions and particular

purpoſes

purpoſes drawne from thoſe generall affections, make them alway after the affections them ſelues, and about the end of thy exerciſe, before the concluſion of it: for if we ſhould preſent vnto our thoughts particular and familiar obiects, in the heate of our meditation and affectiō, they would put vs in danger of couling our deuotion, and to enter into diſtractions.

6. Amidſt theſe affections and reſolutions, it is good to vſe colloquies, or familiar talke, as it were ſomtime with God our Lord, ſomtime with our bleſsed Ladie, with the Angels, and perſons repreſented in the myſterie which we meditate, with the Saints of heauen, with our ſelues, with our owne hart, with ſinners, yea and with inſenſible creatures: as we ſee that holy Dauid doth in his Pſalmes, and other deuout Saints in their prayers and meditations.

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*Of the dryneſſe of affection, which often happeneth in meditating.*

## CHAPTER. IX.

1. IF it chaunce thee to find no taſt or comfort in thy meditation: I charge thee Philotheus notwithſtanding: to be in no ſort troubled or vexed therfore, but in ſuch occaſions ſomtimes open the dore to vocall prayers, and with deuout words in the beſt manner thou canſt: complaine of thy ſelf vnto our Lord, confeſſe thy vnworthynes deſire him to be thy helper; ſomtime kiſſe reuerently ſome image of his, and ſay vnto him theſe words of Iacob: *I will not leaue thee Lord, vntill thou giue me thy bleſſing.* Or thoſe of the Cananæan woman: *yes in deed Lord, I am a dogge, but yett dogges eate the crumes that fall from their maiſters table.* Other times take ſome ſpirituall book in thy hand, read it with heed and attention, vntill ſuch time as thy ſpirit be awakned, and reeſtabliſhed in it ſelf againe; ſtirre vp thy hart other times with corporall geſtures of outward deuotion, proſtrating, thy ſelf vpon the ground, laying thy armes à croſſe before thy breſt, embracing a crucifix; which exteriour acts are onely to be vſed, when thou art retired alone into ſome ſecret cloſet.

2. But if after all this: thou obtaine no comfort, be the drineſſe and barenneſſe neuer ſo great, afflict not thy ſelf

with

with it, but perſeuer conſtantly in as deuout a manner as thou canſt, before almighty God. How many courtyers be there, that goe a hundred times in the yeare into the Princes chamber, without hope of once ſpeaking vnto him: only to be ſeene of him, & that he may take notice of them, that they endeuour to Shew their dutie to him: So muſt we (my deare Philotheus) come to the exerciſe of prayer, which is as it were Gods chamber of preſence, purely and meerly to do our duty, and teſtifie our fidelitie. If it will pleaſe his diuine maieſtie to talk with vs, to entertaine him ſelf with vs by his holy inſpirations and interiour conſolations, it wilbe doubtleſſe an ineſtimable honour to vs and a pleaſure aboue al pleaſures: but if it pleaſe him not to do vs this fauour, leauing vs without once ſpeaking vnto vs, no otherwiſe then if he ſaw vs not, or if we were not in his preſence: we muſt not for all that, goe our way grumbling, or melancholie, but continew ſtill patiently and with deuout behaueour, in the preſence of his ſouueraigne goodnes. And then without faile our perſeuerance wil be acceptable vnto him, he will take notice of our conſtancy

and

and diligence, ſo that another time when we ſhall come before him, he will fauour vs, and paſse his time (as we may ſay) with vs in heauenly conſolations, aad make vs ſee and taſt the beautie and deliciouſneſse of holy prayer. And allthough he ſhould not ſhew vs this fauour, let vs content our ſelues Philotheus: it is an ouergreat honour for ſuch ſilly earthlie wormes as we are, to be in his ſight and preſence.

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*A morning exerciſe.*

## CHAPTER. X.

BESIDES this maine exerciſe of mentall prayer and vocall, which thou oughſt to performe once euery day, there be fiue other ſorts of ſhorter prayers, which be as it were helpes, and braunches of the other principall exerciſe: amongſt which the firſt is that which we vſe to make euery morning, as a generall preparation to all the workes and actions of the day: which thou muſt make in this wiſe.

1. Giue thanks and adore God profoundly from thy hart, for the fauour

that

that he hath done thee, in preſeruing thee the night paſſed, from all kind of daungers: and if in that time thou haue commited any ſinne, craue pardon of him humblie for it,

2. Conſider that this preſent day enſwing, is lent vnto thee, that in it thou maieſt by liuing wel, gaine the day that is to come, of eternitie in heauen: and make a ſtedfaſt purpoſe to employ euery part of this day to this intention.

3. Forecaſt with thy ſelfe what affaires, what occupations, and what occaſions thou ſhalt encounter withall this day, to ſerue God; and what temptations may befall thee to offend him, either by anger, or by vanity and lightnes, or by any other kinde of diſorder: and prepare thy ſelfe with a holy reſolution, to employ diligently thoſe meanes and occaſions, which ſhall occurre to ſerue God, and profit in deuotion; as alſo on the other ſide, diſpoſe and arme thy ſelfe carefully, to eſchew, reſiſt, & vanquish that which may preſent it ſelfe againſt thy ſaluation, & againſt Gods honour, and glorie. Now it is not enough to make this reſolution, but thou muſt withall prepare the particular meanes to put this purpoſe in execution, for example: if I foreſee that I am to treat

of

of ſome buſines with one that is ſubiect to paſſion, and prompt to choler, I will not onely reſolue my ſelf to offend him in no wiſe, or fall at variance with him, but I will likewiſe prepare courteous words to preuent him ſweetly with all; or the aſſiſtance and companie of ſome perſon, that may ſtay and temper his condition. If I foreſee that I meane to viſit ſome ſick bodie, I will diſpoſe of the hower, the aſsiſtance, & the comfort, which I am to do him: and ſo foorth of all other occaſions.

4. This done, humble thy ſelf reuetently before God, acknowledging that of thy ſelf thou canſt do no one thing of thoſe which thou haſt deliberated, be it to auoid euil, or to doe good. And therefore, as if thou heldeſt thy hart in thy hands, offer it with all thy good deſignements vnto the diuine maieſtie, intreating him to take it into his protection, and to ſtrengthen it, & to bleſſe thee with good ſucceſſe in his ſeruice, vſing theſe or the like interior words. O my Lord and God, behold heere I offer into thy hands, this my poore miſerable hart, that through thy goodnes, hath conceaued many pious affections But alas, it is of it ſelf to caytife and feeble, to exequte the good

which,

which it desireth, vnlesse thou impart vnto it thy heauenlie blessing: which for this end I humblie craue of thee, ô Father of goodnes, by the merit of the passion of thy Sonne; vnto whose honour I consecrate this day following, & al the residue of my life. Then cal vpon our blessed Ladie, vpon thy good Angel, and the Saints thy protectours, to the end they may all assist thee this day with their intercession.

5. Al these spirituall acts and affections, must be done briefly, and feelinglie, before thou steppe out of thy chamber, if it be possible: that by this holie preuention, all that thou art to doe the whole day following, may be bedewed, and watered with the blessing of God: and I pray thee my Philotheus, neuer omitt this exercise.

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*An exercise for Euening. And of the examination of our conscience before bed-time.*

## CHAPTER. XI.

1. AS before thy corporall dinner in the morning, thou must make a spirituall dinner for thy soule by

meditation: ſo likewiſe before thou giue thy bodie his ſupper, prouide a little ſupper, or at leaſt wiſe a ſpirituall collation for thy ſoule. Gaine then ſo much time from other affaires, a little before ſupper time, as may ſuffice to proſtrate thy ſelfe before God, and to recollect thy ſpirit, before thy Lord Ieſus Chriſt crucified (whome thou mayſt repreſent vnto thy ſelfe, by a ſimple conſideratiõ & an inward view of thy mind) kindle againe the fire of thy morning meditation, by a dozen of huelie aſpirations, humiliations, & louing glaunces vpon this beautifull Lord and Sauiour of thy ſoule: Or els by repeating the points of thy meditation, in which thou feeleſt moſt ſauour; or by ſtirring vp thy deuotion by ſome new ſpirituall obiect, according to that which thou beſt likeſt,

2. Touching the examinatiõ of our cõſcience, which muſt allway be done immediatlie before we goe to bed: euery one knoweth how it is to be performed.

1. We giue thancks to God, for hauing preſerued vs the day paſt,

2. We examin carefullie how we haue behaued our ſelues in euerie houre of the day: and to do this more eaſilie, we muſt conſider where, with whome, in what, &

how long we haue beene employed.

3. If we find by our examinatiõ, that we haue done any good, we muſt giue God thancks therefore, by whoſe grace we did it: and contrariwiſe, if we find our ſelues guilty of any euil, in thoughts words, or deeds; we muſt aske pardon of his infinit mercie, with a true reſolution and purpoſe, to confeſſe it at the firſt occaſion, and to amend it carefullie.

4 After this, we commend vnto his diuine prouidence, our ſoule and bodie, the holie churche, our parents, friendes, our Angel gardian, the Saints our protectours, that they would watche ouer vs, and for vs: and ſo with the bliſſing of God, we goe to take that corporall reſt, which he hath ordained requiſite for vs.

This exerciſe muſt neuer be forgotten, no more then the other morning exerciſe before mentionned: for by that of the morning, thou openeſt the windowes of thy ſoule to the ſunne of iuſtice: and by this of the euening, thou ſhutteſt them warilie, againſt infernall darkaes.

*Of the ſpiritual retyring of the ſoule.*

## CHAPTER. XII.

IT is in this place ( my deere Philotheus ) that I moſt affectuouſly deſire thee to follow my councel: for in this article, conſiſteth one of the moſt aſſured meanes of thy perpetuall profit.

1. As often as thou canſt in the day time, recall thy ſoule home to her with-drawing chamber, there to appeer in the preſence of God, by one of thoſe fower meanes which we ſet downe in the 2. chapter of this 2 part? and cõſider what God doeth, and what thou doeſt: and thou ſhalt find his eies turnd to thee wardes, and perpetuallie faſtned vpon thee, by an incomparable loue. O my God (mayeſt thou ſay) wherfore do not I look alwayes vpon thee, as thou alwayes lookeeſt vpon me? wherefore thinckeſt thou ſo much vpon me, ô my Lord? and wherefore think I ſo little vpõ thee? where be wee, whether wander wee ô my ſoule? Our proper place is God himſelfe, and whether do we ſtraggle, and runne abroad?

2. As birds haue their neſts vpon trees, to retire thē ſelues vnto, whē they ſtand in need; & deers haue bushes & thickets to hide & ſhroude themſelues, & to take the coolenes and shadowe in the ſummer; heat: euē ſo, my Philotheus, ſhould our harts chooſe out euerie day ſome place, either vpō the mount of Caluary, or in the wounds of our redeemer, there to make our ſpirituall retreat at euery occaſion; there to recreate & refreſhe our ſelues a midſt the turmoile of exterior affaires; there to be as in a fortreſſe, to deffend our ſelues againſt the pourſuit of ghoſtlie tēptations. Bleſſed is that ſoule that can trulie & vnfainedlie ſay to God, *Thou art my houſe of refuge, my ſecure ramper, my couert againſt raine and tempeſts, & my shadow & shelter againſt heat.*

3. Remember then Philotheus, to make euerie day ſondrie retreats and retirings into the ſolitarie cloſet of thy hart whiles thou art outwardlie buſied in tēporall affaires & conuerſations: for this mental or ſpiritual ſolitarineſſe, cannot be hindered by the companie of ſuch as are about thee, for they are not about thy hart, but about thy bodie: thy hart for al their preſence, remaineth alone by it ſelfe in the preſence of God. This is the retreat that king Dauid made of

tentimes amidſt ſo many occupations as the cares of a kingdom bringeth with it: ſo he ſignifieth in a thouſand places of his pſalmes: *O lord, for me, I am alwayes with thee. I behold God alwayes before me. I haue lifted vp myne eyes vnto thee, o my God that dwelleſt in heauen: Myne eyes be alwayes toward God.* And againe it is certaĩ this inward retreat is not ſo hard to make many times a daye, ſince our conuerſatiõs ordinarilie are not ſo importañt, but one may ſometimes breake thẽ of, & withdraw his hart to retire it into this ſpiritual ſolitude. When the father & mother of S. Catherin of Siena, had takẽ frõ her all commoditie of place, & oportunitie of leaſure, to pray & meditate: our Lord inſpired her how to make a little interior oratorie within her hart, within the which retyring her ſelfe mentallie, ſhe might amidſt theſe exteriour affaires, attẽd to this holy ſolitude of hart: & whẽ the world aſſaulted her, then receaued ſhee no hurt nor inconueniẽce, becauſe ſhe had ſhut vp her thoughts & affectiõs in her interiour cloſet, where ſhe comforted and ſolaced her ſelf with her heauenlie ſpouſe. From experience of this exerciſe, ſhe afterwards councelled her ghoſtlie children, to build them a cloſet and chappel in their hart, and to dwell

there

there alone in preſence of their Lord.

5. Accuſtome thy ſelfe then to withdraw thy ſelfe often into thy ſelfe, where ſequeſtred frō all men, thou maiſt, hart to hart, deal in thy ſoule with almightie God and ſay with Dauid. *I haue beene make like the Pelican in the vvilderneſſe, like the night-rauen or ſcreech-owle within the houſe: I haue vvatched, & been like the ſolitary ſparrow in the roofe of the houſe.* Which words (beſide their literall ſence, which telleth vs that this great king took ſome houres from other affaires, to ſpend in the ſolitarie contemplation of ſpirituall things.) do moreouer ſhew vs in their myſticall ſence, three excellent retreats, and as it were three deuout eremitages, wherin we may exerciſe our ſolitarines; imitating our Lord and Sauiour, who vpon the mount of Caluary was like a Pelican in the deſart, that quickeneth her dead chickens with her owne bloud: In his natiuitie in the forſaken ſtable, he was like the ſcreech-owle in a ruinous howſe, weeping and bewailing our ſinnes and offences; And at the day of his aſcenſion, he was like to the ſparrow, retiring him ſelfe, and flying vp to heauen, which is as it were the roof of the world And in all theſe three places, may we make our

ſpiritual retreat, euen amidſt the labours and turmoiles of our exteriour occupations.

6. Holy Elzear Count of Arian, in Prouence, hauing beene long abſent from his deuout and chaſt Delphina: ſhe ſent expreſſelie a meſſenger vnto him, to know of his health: and the bleſſed Count made her this aunſwer. I am verie well, my deere wife, but if thou deſireſt to ſee me, ſeek me in the wide wound of my bleſſed Sauiours ſide, for there I dwell, and there thou ſhalt find me: otherwiſe thou wilt ſearch for me but in vaine. This was a right Chriſtian knight in deede.

## *Of aſpirations, iaculatory prayers, and good thoughtes.*

## CHAPTER. XIII.

1. WE retire our ſelues into God, becauſe we aſpire vnto him: and we aſpire vnto him, to retire vs into him; ſo that the aſpiring of the ſoule vnto God, and the ſpirituall retreat, do mutuallie entertaine one another, and both of them proceed and iſſue from holie

holy thoughts.

2. Aſpire then verie often from the bottom of thy hart vnto God (ô my Philotheus) through briefe and ſhort, yet burning & inflamed deſires, darted from thy ſoule: admire his beautie; call vpon him for his aſsiſtance; caſt thy ſelfe in ſpirit at the foote of the croſſe; adoré his goodnes; queſtion with him often about thy ſaluation; giue thy ſoule vnto him a thouſand times a day, faſten the inward view of thy ſoule vpon his ineſtimable ſweetnes, ſtretch foorth thy hand vnto him, as a little child doth to his Father, that he may conduct thee: place him in thy boſome like a ſweet-ſmelling poſie, plant him in thy ſoule like an encouraging ſtandart: finally make a thouſand ſorts and diuerſities of motions in thy hart, to enkindle the loue of God within thee, and to engender in thy ſoule a paſsionate and tender affections of this diuine ſpouſe. Thus are iaculatory prayers made, which that great S. Auſten ſo carefully councelled the deuout ladie Proba to vſe. O Philotheus, our ſpirit once giuing it ſelf entirelie to the companie, hant, and familiaritie of his God, muſt needs be all perfumed, with the odoriferous ayre of his perfections.

3. This exercise is nothing hard or vneasie: it may be enterlaced with all our occupations, without any hindrance of them at all: for whether we retire our selues spirituallie, or whether we vse onlie these feruorous desires & darts of deuout loue; we do no other thing, but make certaine short digressions, as it were stepping a little from our busines in hand, to talke a word or two with our God: which cannot hinder, but rather help forward, the prosecuting and performance of the affaires which we were about. The weerie Pilgrim that taketh a little wine to comfort his hart, and refreshe his mouth, allthough he make some little stay in drinking, breaketh not off his iourney for all that stay, but gaineth more force to end it more speedilie, he only resting, to trauaille afterwards so much the better.

4. Many authours haue gathered together abundantly, store of vocal aspirations, which out of all doubt are very profitable: but in my iudgement, it is better not to bind thy self to any sort of wordes, but only pronounce either in hart, or by mouth, those words that feruent and holy loue, shall by the way suggest vnto thee, for true loue will furnish

nith thee, with as many as thou canst desire. True it is that there are certain words, which haue a particular force & efficacie to content and satisfie the hart in this behalf: such are the daintie sighes, passionate complaints, and louing exclamations that are sowed so thick in the psalmes of Dauid; the often inuocation of the sweet & delightfull name of IESVS; the louely passages which be expressed in the Canticle of Canticles; and spirituall songs also do serue for this ende, when they be song with attention.

5. To conclude, as they that be enamoured with humane and natural loue, haue almost alway their thoughts fixed vpon the parson beloued, their hart full of affection towards her, their mouth flowing with her praises; when their beloued is absent they leese no occasion to testifie their passions by kind letters, and not a tree do they meet with all, but in the barck of it, they engraue the name of their darling: euen so such as loue God feruently, can neuer cease thincking vpon him, they draw their breath only for him, they sigh and sorrow for their absence from him, all their talk is of him and if it were possible, they would graue the sacred name

of our Lord IESVS, vpon the breſt of all the men in the world.

6. And certainly al creatures doe inuite them to this, and not one but in its kind, declareth vnto them the praiſes of their beloued: and as S. Auguſtin ſayth (taking it from S. Anthony) all things in this world ſpeak vnto vs with a kind of language, which though dumbe, in that it is not expreſſed in words, yet intelligiblie enough in regard of their loue: for all things prouoke vs and giue vs occaſion of good & godlie thoughts, from whence afterward doe ariſe many motions and aſpirations of our ſoule to God. Behold a noble example of this veritie. S. Gregorie Biſhop of Nazianzen, (as he him ſelfe related to his people) walking vpō the ſea-ſhore, & cōſidering how the waues floting vpō the ſande, left behind them manie little cockle-ſhells, perewinkles, ſtalkes of hearbes, little oyſters, and ſuch like ſtuffe which the ſea caſt vp, & ſpit as it were vpō the ſhore: & thē returning with other waues, ſwept them away & ſwallowed them vp againe while in the meane time the rocks round about him continued firme and immoueable, though the billowes neuer ſo rudelie beat & battered vpon thē: out of this ſight & conſideratiō (I ſay) S. Gregory

ry deduced this goodly cogitation: that feeble & weak minded men, like cockle ſhelles, & ſtalkes of ruſhes, ſuffer them ſelues to be toſſed vp & downe, & caried ſomtime by affliction, ſomtime by conſolation, liuing all wayes at the mercy of the vnconſtant waues of chaunce and fortune, but that great & well grounded courages, perſeuered ſtable, & vnmoued againſt all kinde of ſtormes & tempeſts: And then preſently out of this thought, he drew & deriued thoſe aſpirations & affections of holy Dauid: *Saue me ô Lord, for the waters haue pearced euen to my very ſoule. O Lord deliuer me from the deapth of theſe waters. I am plunged in the deapth of the ſea, and the tempeſt hath ouer whelmed mee.* For at that time this glorious Saint was in great trouble, by the wicked vſurpatiõ which Maximus intẽded ouer his biſhoprick S. Fulgentius Biſhop of Ruſpa, being preſent at a generall aſſemblie of the nobilitie of Rome, to whome Theodoricus king of the Gothes made an oratiõ, & marking the ſplendour of ſo many worthy lords, gathered together, & rancked each one according to their ſtate & qualitie. O God (ſayd he) how beautifull & gorgeous is the heauenly Hieruſalem aboue, ſince that earthly Rome heare below, is ſo glorious in her pompe

& ma-

& maieſtie? if in this tranſitorie world the louers of vanitie be permitted to ſhine in ſuch proſperitie: what glorie, what felicitie is reſerued and layde vp in the world to come for the true louers of virtue and veritie? S. Anſelme Archbiſchop of Canterburie, whoſe birth hath highly honoured theſe mountaines of ours, was admirable in the practiſe of theſe good thoughts. A Leueret, ſtarted, and ſore preſſed by hounds, as this holy Prelat went on a iourney, ran vnder his horſe, as to the beſt place of refuge that the imminent danger of death ſuggeſted; and the hounds barking & baying round about, durſt not preſume to violate the ſanctuarie, to which their prey had taken recourſe: a ſight truly very extraordinarie; wherat when all the traine laughed, great S. Anſelme anſwered weeping & ſighing: Ah (ſayd he) you laugh at the matter, but the poore beaſt laugheth not; the enemies of the ſoule (combatted & ill-hanled on all ſides by multitudes of temptations & ſinnes) do expect & beſiege her at the narrow paſſage of death: & ſhe wholly affrighted, ſeeketh ſuccour and refuge on euery ſide, which if ſhe find not, then doe her ghoſtly enemies laugh and mock at her: which when

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the good biſhop had ſayd, he went on forward in his iourney. S. Francis on a time ſeeing a ſheep all alone amidſt a heard of goates: behold (ſayd he to his companions) how meek is this little poor ſheep among thoſe wanton kids: our bleſſed Lord went in ſuch meek manner among the proud Phariſes. And at an other time, ſeeing a little lamb deuoured by a hogge: ah little ſeely Lãbkin (ſayd he weeping for compaſſion) how liuelly doſt thou expreſſe the death of my Sauiour? That great and excellent perſonage of our dayes, Francis Borgia, while he was yet duke of Gandia, going a hunting, made to him ſelfe a thouſand of theſe deuout conceipts. I was wont to admire (ſayd he, recounting it afterward) how the Faulcons come to hand, ſuffring their eyes to be hood-winckd, and their talents to be bound to the pearch: & that men are ſo ſtubborne & rebellious to the voice & cal of almightie God. S. Baſil the great ſayth, that the Roſe among the thornes & briers, ſeemeth to make this exhortation to men. *Whatſoeuer is moſt pleaſant in this vvorld, ô mortal men, it enterminged vvith ſorrovv: nothing is pure and vnmixed: griefs be alvvays companions of myrth, and vvidovvhead of mariage, and care of educa-*

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*tion is ioined with fertilty & abundance of children, shame followes glory expences wayte vpon honours, disgust is the sauce of delicate dishes: and sicknes pue-felow of health. A fair flower is the rose (sayth this holy mā) but yet it filleth me with sadnes, putting me in mind of my sinne, for which the earth hath been condemned to bring foorth thornes and bryers.* A deuout soule beholding the skie and the starres in a faire moonshine night, represented in a cleer fountaine, O my God (sayd shee) these self same starres shall one day be vnder my feet, when thou shalt vouchsafe to lodge me in thy holy tabernacle, and as the starres of heauen are represented in this fountaine vpon earth: Euen so all men of this earth are liuely represented in heauē in the liuing well of the diuine charitie. A nother soule seeing a riuer swiftly flowing, cried out in this manner: my soule shall neuer take rest, vntill she be swallowed vp in the boundlesse sea of the deitie, from whence she had her beginning. S. Francisca considering & viewing attentiuely a pleasant brooke, vpon the banck wherof she kneeled to pour foorth her prayers, was rapt into an extasie, repeating oft times to her self these words: thus sweetly, & pleasantly floweth the grace of my God vnto our

harts,

harts, as this riuerett danceth downe his channell. Another looking vpon the fruit trees of an orchard, which were all bedecked with their timely bloſſoms, ſighed & ſayd, ay me wretch that I am, wherfore am I alone without bloſſom or budd in the orchard of holy churche? Another ſeeing little chickens gathered together vnder their mothers wings, that ſat louingly couring ouer them: O Lord (ſayd he) preſerue vs vnder the wings of thy diuine prouidence. Another looking vpon the heliotropium, that openeth and ſhutteth his leaues with the riſing and ſetting of the ſunne: when ſhall the time be (ſayd he) O my God, that my ſoule in this manner ſhall wholly follow the inuitement of thy goodnes, and attraction of thy holy ſpirit? Another ſeeing the flowers which we call panſies faire to the eye, but without any ſweet odour. Ah (ſayd he) ſuch are my thoughts, ſuch are my deeds, faire in conceipt and ſhew, but in effect fruitleſſe, and vnprofitable.

7. See my Philotheus, how eaſilie and redilie a man may draw good thoughts and holy inſpirations, from all things great and ſmall that are preſented to our ſences and vnderſtanding in the va-

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rietie of this mortall life. Moſt vnhappy be they which do turne a ſide the creatures from their creatour, to chaunge & apply them to ſinne. And happie are they that turne all the creatures to the glorie of their creatour, and do employ their fading vanitie, to the honour of the euerlaſting veritie. My Cuſtome (ſayth *S.* Gregory Nazianzen) hath been allways, to accomodate and applie all things to my ſpirituall profit. Read the Epitaphe or funeral ſermon, which S. Hierom hath made in honour of holy Paula, for it is worthy the reading, to ſee how it is all as it were poudered with ſacred affects, aſpirations, and deuout conceipts, which that bleſſed matron was wont to draw from all occaſions and occurrences whatſoeuer.

Well then, in this exerciſe of ſpirituall retyring, iaculatorie prayers, ferquently darted from an enflamed deſire, conſiſteth the great work of deuotion; this exerciſe may ſupplie the want of al other prayers: but the want of it, can not almoſt be repayred by any other exerciſe: without it, we cannot well lead a contemplatiue life, and but badly performe the actiue life; without it, repoſe is but idlenes, and labour is but drudgerie: therfore I charge and con-

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iure thee of all loue, toe mbrace this exerciſe from thy hart, & neuer to omitt it, or leaue it of,

## *How we ought to heare the holy Maſſe.*

### CHAP. XIIII.

1. HETHERTO I haue not ſpoken any thing of the bright Sunne of all ſpirituall exerciſes I meane the moſt holy, dreadfull, & ſoueraigne ſacrifice and ſacrament of the maſſe, the verie center of Chriſtian religion, the hart of deuotion, and ſoule of pietie, and vnſpeakeable myſterie, which comprehendeth in it the bottomleſſe depth of Gods charitie, and by which God vniting him ſelfe reallie vnto vs, doth moſt liberallie communicate his graces and fauours vnto our ſoules.

2. The prayer made in vnion of this diuine ſacrifice, hath an vnſpeakable force and efficacie: ſo that the ſoule (my Philotheus) by the ayde heerof, aboundeth with heauenly fauours, as leaning and repoſing vpon her welbeloued, who filleth her hart brimfull of odours and ſpirituall ſweetnes; that thee may be rightlie reſembled to a pillar of

ſmoak

smoak proceeding from aromaticall wood, from myrrhe, and incense, and all the pouders of sweetest perfumes, as it is sayd in the canticles.

3 Vse then all diligence to assist euerie day at the holie masse, that thou maist iointlie with the priest offer vp thy Redeemer vnto God his Father, for thy self, and for all the church, The Angels of heauen (as S. Iohn Chrysostom sayth) be always present in great nōber, to honour this sacred mysterie: & we being present with them, & assisting with the same intētion, cannot but receaue many excellēt influēces by such a societie the two quiers of the triumphant and militant church, ioine thēselues to our Lord in this diuine actiō, with him, in him & by him, to rauishe the hart of God the father, & to make vs owners of his mercie. O what felicitie enioyeth that soule that with so glorious a companie contributeth her deuout affections, for so pretious and desired a good.

4. If vpon some vrgent necessitie thou be forced to be absēt frō the celebrating of this soueraigne sacrifice; at the least, though thou canst not be really present, yet send thy hart and desire thether, to assist there with a spirituall presence. At some time then of the morning, when

thou

thou foreſeeſt any impediment of hearing maſſe, goe in ſpirit, (if otherwiſe thou canſt not) into the church, & there vnite thy intẽtiõ with the intẽtiõ of all faithfull Chriſtians: & vſe the ſame interiour actions in the place where thou haſt thus retired thy ſelf, which thou wouldſt vſe, if thou were really preſent in ſome church at the office of the holy maſſe.

1. Now to heare either reallie or mentallie the holie maſſe as we ought: firſt from the beginning, vntill the prieſt go vp to the altar, prepare thy ſelfe with him: which preparation conſiſteth in placing thy ſelf reuerentlie in the preſence of God, in acknowledging thine owne vnworthines, and craving pardon for thy ſinnes and offences.

2. From the time that the prieſt aſcendeth to the altar, vntill the ghoſpell, conſider the aduent, or coming of our Sauiour into this world, and his life amongſt vs, by a ſimple and generall apprehenſion thereof.

3. From the ghoſpell to the end of the Creede: conſider the preaching of our Lord, and proteſt that thou doeſt purpoſe by his good grace, to liue and die in the faith, and obedience of his holie word, and in the vnitie of his Catholique church.

4. From the creed vnto the *Pater noſter*, apply thy conſideration hartelie to the death and paſſion of our Redeemer, which are actuallie and eſſentiallie repreſented in this holie ſacrifice which with the prieſt, and the reſt of the faithfull people thou ſhalt offer vp vnto God the Father, for his eternall honour, and thyne owne ſaluation.

5. From the *Pater noſter*, vnto the Communion, endeuour to produce a thouſand feruent deſires from thy hart, wiſhing ardentlie to be for euer ioyned & vnited to thy Sauiour, through euelaſting loue.

6. From the Communion vntill the end, giue thancks vnto his diuine maieſtie for his incarnation, life, death and paſsion: and for the infinite loue which he abundantlie witneſſeth vnto vs in this holie ſacrifice: ſuppliantlie beſeeching him, for his owne ſelfs ſake, to be mercifull vnto thee, to thy parents, and frinds, & to all the whole church: and humbling thy ſelfe from the bottom of thy hart, receaue with deuotion the heauenlie bleſsing, which our Lord giueth vnto thee, by the means of the prieſt his lieutenant in this ſacrifice.

7. But if thou purpoſe during the maſſe,

maſſe, to make thy meditation vpon the myſteries, which thou proſequuteſt from day to day: it will not then be needfull that thou diuert to make all theſe particular actions and conſiderations; but it will ſuffice, that at the begining thou teſtifie thy intention, to adore and offer vp this heauenly ſacrifice, by the exerciſe of thy meditations for in all meditations are found the aforeſayd actions, either expreſſelie, or els virtuallie and equiualentlie.

## *Of other publique and common exerciſes.*

### Chapter. XV.

1. Beſides all theſe exerciſes, Philotheus, on holy days and ſundayes thou muſt be preſent at the eccleſiaſticall office of the morning howers, and euenſong ſo fart foorth as thy ſtate and opportunitie will permitte. For theſe dayes be dedicated vnto God peculiarlie, therfore in them thou muſt performe many more actes of his honour and worſhip, then vpon other dayes. So doing thou ſhalt feele a thouſand diuerſities of pleaſures in thy deuo-

tions, as *S.* Auſten did; who confeſſeth of himſelf, that when he aſſiſted at the church ſeruice in the beginning of his conuerſion, his hart did melt in ſweet content, and his eyes ouer flowed with teares of deuotion. And (to ſay the veritie once for all) there is euer more comfort and merit to be gained, at the publique ſeruice of the church, then in our other particular actions. God hauing ſo ordained, that the communitie be preferred before all kind of particularitie.

2. Enter thy ſelfe willinglie into the deuout confraternities which are inſtituted in the place where thou dwelleſt: principallie in thoſe whoſe exerciſes be of moſt fruict and edification: ſo thou ſhalt exerciſe a kind of obedience, verie acceptable vnto almightie God, For though theſe confraternities be not commanded, yet are they commended by holie church: which to witnes how much ſhe deſireth that many ſhould enroll them ſelues in ſuch ſodalities, giueth large indulgences and priuiledges vnto all ſuch as enter into them, And beſides theſe indulgences of the church which are gained by them, it is

a deed

a deed of excellent charitie in it ſelfe, to concurre with many in well doing, and to cooperate with others in their good works and deſignements. And although it may ſo happen, that one doth as good exerciſes alone, as in the confraternitie with others; and perchaunce feeleth more ſpirituall delight and comfort by performing them alone in particular: yet is God much more glorified by the vnion and contribution which we make with our bretheren & neighbours, in good workes and deuout exerciſes.

3. The like doe I ſay of all other kind of publique prayers, and acts of religion: which (as much as is poſſible) we ſhould honour, and grace with our example, for the edification of our neighbour; and our owne ſoule, and for the glorie of God, and for the common intention, both of the church and all the faithfull.

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*Of honour and inuocation of the Saincts.*

## CHAPTER. XVI.

1. SINCE God doth oftentimes ſend downe to vs his holie inſpirations by miſterie of his Angels: we

ſhould likewiſe be diligent, to ſend vp vnto him our deuout aſpirations by the ſelfe ſame heauenlie meſſengers. The holie ſoules of the dead, which are in Paradiſe, in companie of the bleſſed Angels, and are (as our Sauiour ſayth) equall and fellowes of the Angels, doe likewiſe doe vs the ſame good office of inſpiring vs, and aſpiring for vs by their ſacred interceſſions.

2. My Philotheus, let vs ioine our harts vnto theſe heauenlie ſpirits and happie ſoules: for as the little young Nightingales, learne to ſing by chirping in companie of the old-ones: ſo by the holie aſſociation which wee frequēt with the Saints and Angels of heauen, we ſhall learne farre better to pray and ſing Gods diuine prayſes: *I vvill ſing to thee ô Lord* (ſayd Dauid) *in the ſight and companie of thy Angels.*

3. Honour, reuerence and reſpect the ſacred and glorious virgin Marie, with an eſpeciall loue: ſhe is the mother of our ſoueraigne Father, & conſequently our Grand mother. Let vs runne then vnto her, and like her little nephewes, caſt our ſelues about her, & in her lappe with perfect confidence, in all affayres, and occurrences. Let vs call vpon this ſweet mother of ours, let vs inuoke her

motherlie affection towards vs: and endeuouring to imitate her excellent virtues, let vs beare a true filiall hart and affection toward her.

4. Make thy ſelfe very familiar with the holy Angels, behold them oftentimes in ſpirit and in thought, as if they were viſiblie preſent with thee: aboue all, aloue and reuerence the Angel of the Dioces where thou dwelleſt, and the Angels of thoſe perſons with whom thou liueſt, but eſpeciallie thy owne Angel gardian: beſeech them often, praiſe them ordinarilie, requeſt their aſſiſtance and ſuccour in all thy affaires, ſpirituall, or temporall, that they may cooperate with thy intentions.

5. That great perſonage, Peter Faber, the firſt prieſt, firſt preacher, firſt diuinitie reader of the holie companie of the name of IESVS, and firſt companion of B. Ignatius, the founder of that inſtitute; coming on a day out of Germanie, where he had done great good ſeruice to the glorie of our Lord, and going through this dioces (the place of his natiuitie) related, that hauing paſſed many hereticall places, he had receaued thouſands of conſolations

by ſaluting at the entrie of euerie pariſh, the Angels protectours of the ſame; and that he ſenſiblie perceaued them to haue beene fauourable vnto him; both by preſeruing him from the ambuſhments of the hereticks, as alſo in mollifiyng many ſoules, and making them ſupple and docil; to receaue from him, the doctrine of ſaluation. This did he tell with ſo liuelie an affection, that a gentle-woman, then verie young, hearing it from his owne mouth, told me it but fower yeares paſſed, (to wit aboue threeſcore yeares after he had told it him ſelfe) with an extraordinarie feeling of deuotion. I my ſelfe had the comfort this laſt yeare, to conſecrate an altar in the place, on which God appointed this bleſſed man to be borne, at a little village called Villaret, among theſe craggie mountaines of our countrie.

6. Chooſe ſome particular Saincts among the reſt Whoſe liues thou mayſt more peculiarlie read, taſt, and imitate: and in whoſe interceſſions thou mayeſt place an eſpeciall truſt and confidence: the Saioct, whoſe name thou beareſt, is alreadie aſſigned to be thy deuout interceſſor euen from thy Chriſtening

ſtening.

*How we ought to heare and read Gods holie word.*

## CHAPTER. XVII.

1. HEARE alwayes an eſpeciall deuotion to the word of God: whether thou heare it in familiar diſcourſe, among thy ſpirituall frinds, or at a publike ſermon in the church: heare it alway with attention, and reuerence, and make thy profit and commoditie of it, to thy vttermoſt power: ſuffer it not to fall vpon the ground, but receaue it thanckfullie into thy hart as a ſoueraigne baulme; imitating in this the bleſſed Virgin our Ladie, who kept carefullie in the treaſure houſe of her hart, all the words which ſhe heard ſpoken in praiſe of her Sonne. Remember, that our Lord eſteemeth of the words which we ſpeak to him in our prayers, according as we eſteeme of thoſe which he ſpeaketh vnto vs in holie ſermons.

2. Haue ſtill lying by thee; ſome good booke of deuotion, as ſome work of *S. Bonauenture, of Gerſon, of Denis the*

*Charterhouse monk, of Leuves Blosius monk of S. Benet, of Grenada, Stella, Arias, Pinelli, Auila, the spirituall Conflict, S. Augustins confessions, S. Hieroms epistles,* and such like. Read euerie day a little, in some one of them, with great deuotion, as if it were a letter missiue, which some Saint in heauen had sent vnto thee, to shew thee the way thether, and to encourage thee in thy iourney.

3. Read also the liues of the Saints, in which as in a mirrour, thou mayst see the pourtraicture of Christian perfection: and accommodate all their actions, to thy owne profit, according to thy vocation. For although very many actions of the Saints, be not absolutely imitable by such as liue in the world; yet all of them may be in some degree followed, either neere or farr off: so the solitarieneſſe of S. Paul the first heremite, is imitated in some sort, by the spirituall retrears of which we haue spoken: and the extreme pouertie of S. Francis, may be imitated by these practises or exercises of spirituall pouertie which wee will heerafter set downe.

4. True it is, that there be some Saints liues, which more directly serue to guide and order our liues, then other

doe:

doe: as the life of the bleſſed Mother Tereſa, which is moſt admirable for that purpoſe: as alſo the liues of the firſt Ieſuits, of the holy cardinall Borromeus, S. Lewes, S. Bernard, the chronicles of S. Francis, of S. Dominick, of S. Benet, and ſuch like. Other Saints liues there are, which containe more matter of admiration, then of imitation: as the life of S. Marie of Egypt, of S. Simeon Shilites, of the two Saint Catherines of Siena, and of Genua, of S. Angela, and ſuch like: which neuertheleſſe, doe miniſter vnto vs great occaſions, to taſt the ſweetnes of the loue of God.

## *How to receaue inſpirations.*

## CHAPTER. XVIII.

WE call inſpirations, all thoſe inward allurements, motions, reproches, remorſes, lights, and knowledges, which God worketh in vs, preuenting our hart with his bleſſings, through his fatherly care and loue of vs, to the end he might awake vs, ſtirre vs vp, driue and drawe vs to virtue, to heauenlie loue, to good reſolutions,

and in a word, to all thoſe things which lead and direct vs to our euerlaſting good. Theſe inſpirations in the ſcripture, the bridegroome calleth, knocking at the gate, and ſpeaking to the hart of his eſpouſe; to awake her when ſhe ſleepeth; to crie and call after her, when ſhe abſenteth her ſelfe: to inuite her to his honnie, and to gather appelles in his orcharde, and flowers in his garden; to ſing, and cauſe to ſound her ſweete voice to delight his eares.

2. I need a compariſon to declare my meaning. Three things are required to the matching, or ſtriking vp of a mariage, on the maidens behalfe that muſt be married. Firſt, the partie is propounded vnto her: ſecondly, ſhe likes of the propoſition: thirdly, ſhe giueth her conſent. So likewiſe God, intending to work in vs, by vs, and with vs, ſome acte of charitie, firſt of all he propoſeth it vnto vs by inſpiration; ſecondly, we accept it with delight; and thirdly, we giue our full conſent vnto it. For as to deſcend vnto ſinne, there are three ſteppes or degrees, temptation, delight, and conſent: ſo there are three other ſtaires to aſcend vnto grace and virtue: inſpiration, which is oppo-

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ſit to temptation; the delight felt in the inſpiration, contrarie to the delight taken in dallying with the temptation and conſent to the inſpiration, contrarie to the conſent giuen to the temptation.

3 For, though the inſpiration ſhould endure all our life long, yet ſhould we not be acceptable vnto God, if we took no delight nor contentment in it, nay contrarywiſe, his diuine maieſtie would be highly offended with vs, as he was with the Iſraëlits, with whom he had beene labouring, forty yeares (as he ſayth him ſelfe) and ſoliciting their conuerſion, in all which time they would not giue eare vnto him: whereupon he ſware againſt them in his wrath, that they ſhould neuer enter into his reſt.
So likewiſe, the gentleman that had long time ſerued his miſtris, ſhould be much diſobliged, if after al this ſhe would in no caſe hearken to the marriage which he deſired.

4 The pleaſure which one taketh in inſpirations, is a great aduancement to the glorie of God, and by it one beginneth alreadie to pleaſe his diuine maieſtie. For although this delight be not as yet a perfect and reſolute conſent, yet is it an aſſured and certain diſ-

poſition thereto; And if it be accounted a good ſigne, to take pleaſure in hearing the word of God preached, which is as it were an exteriour inſpiration: it is alſo no doubt an acceptable thinge in the ſight of God, to feele a delight in his internall inſpiration. Such was that pleaſure whereof the eſpouſe ſpeaketh, when ſhe ſayeth: *my ſoule vvas melted vvith pleaſure, ſo ſoone as my beloued ſpake.* And ſo the gentleman is highly content with his miſtreſſe whome he ſerueth, and taketh it for a great fauour, when he ſeeth that ſhe takes delight in his ſeruice.

5. But to conclude, the conſent is that which bringeth the virtuous act to its full perfection: for if after the inſpiration of God receaued, and delight taken in the inſpiration; we refuſe notwithſtanding to giue our conſent vnto God, wee are extremely vngratefull, and offend exceſsiuely his diuine maieſtie: for in ſo doeing manifeſtly there appears a more diſdainfull contempt in our refuſall. So happened it to the eſpouſe in the canticles, for though the delicate voice of her beloued, had touched her with harts-eaſe, and holy delight: yet ſhe would not open him the doore, but excuſed her ſelfe with a

friuolous

friuolous reaſon, wherat her louer iuſtly diſpleaſed, went his way and left her alone. So the gentleman after long ſute to his miſtreſſe, and ſeruice accepted, if he ſhould not-with-ſtanding be ſhaken off and deſpiſed, ſhould haue much more occaſion of diſcontent, then if his ſeruice had not at all beene accepted or fauoured.

6. Reſolue then (my Philotheus) to accept with all thy hart the inſpirations, that it ſhall pleaſe God to ſend thee and when they arriue at the doore of thy hart, admitt them as ambaſſadours from the king of heauen, who deſireth to make, a contract of mariage with thee: make much of their embaſſage, ponder well the loue of him that vouchaſafeth to inſpire thee, and eſteeme of the inſpiration, as a meſſage from ſo great a kinge as God him-ſelfe. Conſent to the motion which he inſpireth and propoundeth, but with a perfect, conſtant, and reſolut conſent, that admitteth no wauering or doubting: For ſo God almightie, whome thou canſt not oblige with all thy forces, will not with ſtanding louingly hold him ſelfe obliged vnto thee for thy affection.

7. Before thou giue plenarie consent to those inspirations, which propound vnto thee important matters, or extraordinarie motiõs, least thou be deceaued, aske councell of thy guide & spiritual, maister, that he may warilie examine whether the inspiration be true or false: for oftentimes the enemie perceauing a soule prompt and willing to consent to good inspirations, proposeth traiterously of his part, as if thy came from God, false inspirations, to deceaue her: but he can neuer compasse his drifte, so long as she with humilitie obeyeth her conductour.

8. Thy consent being giuen, thou must procure with all good endeuour the effect, for which thou gauest consent, & go about diligẽtly to put the inspiration in execution: which is the hight & perfection of true virtue: for to haue consented in hart, and not to attaine to the effect & fruict therof, would be euen as if one should plant a vine, and not desire that it should fructifie. To all this the morning exercise, and spirituall retreat which I haue described, doe serue exceedingly: for by those meanes as by ordinarie forecasts, and preuentions, we prepare our selues not onely in generall, but in particular also, to execute all

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the good we can.

*Of holy Confeſſion.*

## CHAPTER XIX.

1. OVR Sauiour hath left in his church the holy ſacrament of Confeſſion, or penaunce, that in it we may waſhe our ſelues from all our ſinnes, whenſoeuer we be defiled with them. Suffer not thy hart (my Philotheus) any long time to continue ſoiled with the ordure of ſinne, ſince thou haſt ſo eaſie a remedie to cleanſe thee with all.

2. The Lioneſſe hauing layen with the leopard, goeth preſently to ſome brook to waſhe away the ſtinche which that deſloyal fact of hers leaues in her bodie, leaſt her Lion finding it by the ſmell, ſhould be offended therwith. The ſoule which hath conſented to ſinne, ſhould feele a horrour and abhomination of her ſelfe, and procure to waſhe away that filth, for reuerence and reſpect of the eyes of Gods diuine maieſtie, which behold her. And what ſhould make vs to die this ghoſtly death, hauing ſo ſoueraingne a remedie

to

to reuiue vs?

3. Confeſſe thy ſelfe humbly, and deuoutly once euery ſeuenight, and euer before thou communicateſt, if it be poſſible: allthough thou feele not thy conſcience charged with guilt of any mortall ſinne. For by confeſſion thou doeſt not onely receaue abſolution of thy veniall ſinnes, which thou mayſt then confeſſe: but alſo iointly great force and vigour to auoide them hereafter, and a cleere light and knowledge to iudge and diſcerne them, and abundance of heauenly grace, to repaire all the damage which thou haſt incurred by them. By confeſſion thou practizeſt the noble vertues of humilitie, obedience, ſimplicitie, and charitie: in a word, in this only act of confeſſion, thou exerciſeſt more virtues, then in any other whatſoeuer.

4. Procure alway to bring with thee to confeſſion a true ſorrow and abhomination of the ſinnes which thou wilt confeſſe, be they neuer ſo little: and a firme ſetled reſolution to amend them heerafter. Many of cuſtom confeſſe their veniall ſinnes in a kind of brauerie, not purpoſing at all to amend them, continewing therfore all their

life

life charged with the burden of them, and looſe by that meanes infinit benefits and graces of the ſpirit. If then thou confeſſe to haue lyed in a matter of ſmall importance, without harming any man, to haue ſpoken ſome inordinate or idle word, or to haue played ouermuch: repent thy ſelfe hartely for theſe ſinnes, and purpoſe in very deed to amend. For it is a great abuſe of the ſacrament, to confeſſe any kind of ſinne, be it mortall, or be it venial, without any will or deſire to be purged and cleanſed from it; ſince Confeſſion, was inſtituted for no other end, but to purifie vs from ſinne.

5. Make not thoſe ſuperfluous accuſations which many doe of cuſtome: I haue not loued God ſo well as I ought: I haue not prayed with ſo great deuotiõ as I ſhould. I haue not made much of my neighbour as I ought to haue done: I haue not receaued the ſacrament with ſo great reuerence as I ought, and ſuch like. For ſaying ſuch like accuſations, thou bringeſt nothing to anie particular, that may make thy confeſſour vnderſtand the eſtate of thy conſcience: for all the men vpon earth, and all the Saints of paradiſe, may ſay the ſelfe ſame with all truth,

if they ſhould come to Confeſſion. Conſider therefore, what particular ſubiect or cauſe thou haſt to accuſe thy ſelfe in that generall manner, and when thou haſt diſcouered it, then accuſe thy ſelfe of that default ſimplie and plainly. For example, when thou accuſeſt thy ſelfe not to haue cheriſhed thy neighbour as thou oughteſt to haue done, peraduenture, becauſe hauing ſeene ſome poore body in great neceſſitie, whome thou mighteſt eaſily haue ſuccoured and comforted, thou didſt neglect that good occaſion of doing that worke of mercie. Well then in this caſe, accuſe thy ſelfe thus in particular. Hauing ſeene a poore man in neceſsitie, I did not aſsiſt him as I could well haue done, through my meere negligence, or hardnes of hart, or contempt, or ill will borne to the partie; or according as thou knoweſt the occaſion of that default. So likewiſe accuſe not thy ſelfe that thou haſt not prayed vnto God with ſuch deuotion, as thou oughteſt; but if thou haſt admitted any voluntary diſtractions, or neglected to take conuenient place, due time, and leaſure requiſite for attention in prayer, accuſe thy ſelf with all plain

neſſe

neſſe and ſimplicitie of that particular cauſe of thy default, not alledging thoſe generall tearmes, which make the confeſsion neither hot nor cold.

6. Thinck it not enough to confeſſe thy veniall ſinnes, but accuſe thy ſelfe alſo of the motiue which induced thee to committe them. For example, be not content to ſay that thou haſt lyed without endamaging any perſon: but declare whether it was for vainglorie to praiſe, or to excuſe thy ſelfe: or for vaine myrthe, or for willfull ſtubbornneſſe. If thou haue ſinned in gaming, expreſſe whether it were for greedines of lucre, or for conuerſation and companie ſake: and ſo foorth of other ſinnes. Manifeſt likewiſe how long thou haſt perſeuered in the ſinne which thou confeſſeſt; for continuance of time, is a circumſtance noteablie encreaſing and aggrauating the guilt of the ſinne. Becauſe there is great difference betwixt a light vanitie or foolerie, that preſentlie is giuen ouer, and layd a ſide, or which ſlippeth into our ſpirit for ſome quarter of an houre: and one, wherin our hart hath beene ſteeped and ſouced, for two or three dayes. We muſt then confeſſe the particular fact, the motiue, and

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the continuance of our ſinnes. For though ordinarilie we are not bound to be ſo punctuall in explicating our veniall ſinnes, nay we are not abſolutelie bound to confeſſe them at all: yet they that deſire to cleanſe and purifie their ſoules in good ſort, the better to attaine to the perfection of true deuotion, muſt be carefull to manifeſt and lay open to their ſpirituall Phyſician, the diſeaſe wherof they wiſhe to be healed, be it neuer ſo little.

7. *Spare* not to tell plainlie, what ſoeuer is requiſite to declare, purelie the qualitie of thy offence, as the cauſe, ſubiect, or occaſion which thou haſt taken to be angrie, or to ſupport and maintaine one in his faulte. For example: A certaine perſonage to whome I beare no liking at all, by chaunce ſpeaketh to me ſome merrie word in ieſt, and I conſture it in the worſſer part, riſing into cholar for it: wheras if an other man that had beene more agreable and acceptable vnto me, had ſpoken a ſhrodder word, I ſhould haue taken it in good part. In ſuch a caſe, I will not omitt to ſay: I haue vſed cholerick and angrie ſpeeches againſt a certaine

perſon,

perſon, taking in ill part at his hands ſome words which he ſpake to me, not ſo much for the qualitie of the wordes in them ſelues, as for the little good will or liking I had of the partie that ſpake them. And if it were moreouer needfull to expreſſe the verie angrie termes, vſed againſt that partie, to declare thy ſelfe the better I will thinke it were good to expreſſe them: for accuſing thy ſelfe ſo plainly and cleerly thou doeſt not onely diſcouer the fault committed, but with all the naughtie inclinations cuſtoms, habits, and others roots of ſinne: ſo that by this meanes thy ghoſtly father, cometh to haue a perfecter knowledge of the conſcience which he dealeth with, and of the remedies moſt conuenient to be applied vnto it. Yet muſt thou allways procure to conceale the third perſons, who haue been partakers with thee in the offence, as much as is poſſible.

8. Take diligent heede of manie, couuert ſinnes, which raigne ſo ſecretlie and inſenſiblie in our conſciences, that we ſcarcely perceaue or diſcouer them: And that thou maiſt find them out, and know them when thou meeteſt with them, read attentiuelie the 6. 27. 28.

29.33. & 36. chapters of the third part, and the 8. chapter of the fourth part.

9. Chaunge not lightly nor easilie thy Confessour, but hauing made choice of a sufficient one, continew constantlie, rendring him account of thy conscience on the dayes and times appointed, opening to him freelie and plainly, the sinnes thou hast committed from time to time: and monthly, or from two months, to two month, tell him likewise the estate of thy inclinations, though thou haue not sinned by them: as whether thou be tormented with sadnes, or with peeuishnes: whether thou be giuen to ouer-much myrthe, or desirous of gaine, or such like inclinations.

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*Of frequenting the holie Communion.*

## CHAPTER. XX.

1. IT is said, that Mithridates king of Pontus, hauing inuented the Mithridate, so strenghtened his bodie by the meanes of the same, that endeuouring afterward to poison him selfe, so to auoide the seruitude of the

Romans,

Romans, he could not poſsible do it. Our bleſſed Sauiour hath inſtituted the venerable Sacrament of the Euchariſt, which containeth really and verilie his fleſh and his bloud, to the end that he that eateth it, ſhould liue eternallie, Who ſoeuer then ſhall vſe it often with ſincere deuotion, ſo confirmeth his health, and ſecureth the life of his ſoule that it is all moſt impoſsible he ſhould be empoiſoned with any kind of naughtie affection. One cannot be nouriſhed with this fleſh of life, and yet liue in affections of death. Man dwelling in the terreſtriall paradiſe, could neuer haue died corporally, through virtue of the tree of life, which God had planted there: ſo cannot good Chriſtians in the church of God die ſpirituallie, through the efficacie of this Sacrament of life. If the tendreſt fruits that be, and moſt ſubiect to corruption as cherries, ſtrawberries, and apricoks, be preſerued eaſilie all the yeare long, being confited in ſugar or honnie: it is no wonder that our harts, though neuer ſo fraile and feeble, be preſerued from the roote of ſinne, when they be candied and ſugred with the incorruptible fleſhe and bloud of the Sonne of God. O Philotheus, thoſe Chriſtians that muſt

be

be damned for their naughtines, wil be without replie, when the iuſt judge ſhall make them ſee the wrong that they did them ſelues, to incurre ſpirituall death: ſeeing it was ſo facil a thing for them to maintaine them ſelues in life and health, by the ſacramentall manducation or eating of his bodie, which he had left vnto them, for that end. Miſerable wretches (will he ſay) why would you needs dye, hauing, the fruit and foode of life at your commandement.

2. *To receaue the communion of the euchariſt euery day, neyther do I commend, nor diſcommend: but to comunicate euery ſunday, I would wiſh it, and would exhort euery one ſo to do, if his ſoule be without any affection to ſinne.* Theſe be the very words of S. Auguſtin, with whome I likewiſe, neither blame, nor prayſe abſolutely, thoſe that communicate euery day: but I leaue that point to the diſcretion of the ghoſtly father of him, that would be reſolued there-vpon. For the diſpoſition requiſite for ſuch frequent vſe of the holy communion requiring ſuch exactnes; it is not good to councell it generally or commonly to all. And becauſe euen this exquiſite and exact diſpoſition, may be found in many

good

good ſoules, it were not well done, to diuert or diſſuade generally all mē from it, but this muſt be handled and ordered by conſideration and knowledge, of the inward eſtate of euery one in particular. It were no wiſdome to councell euery one without any diſtinction, to frequent the communion euery day: and it were impudencie on the other ſide, to blame any one for it; eſpecially if he follow therein the aduice of any worthy and diſcreet director. S. Catherin of Sienes anſwer was commendable and gracious in this caſe: when it was obiected againſt her often communicating, that Saint Auſtin did neither approue nor diſallowe communicating euery day: well (quoth ſhee) ſince Saint Auſtin diſalloweth it not, do not you diſpraiſe it, and I am content.

3. But Saint Auguſtin, as thou haſt heard (my Philotheus) exhorteth and councelleth verie earneſtlye to communicate, euery ſunday: followe his councell then, and doe ſo as neare as it is poſſible: for I preſuppoſe thou haſt no kinde of affection at all to mortall ſinne, nor any delight or affection to veniall ſinnes, and therefore thou art the true diſpoſition which

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S. Austin thinketh sufficient ; yea, and in a more excellent, because thou hast not so much as an affection to sinne venially: so that if it please thy ghostly father, thou mayst profitably communicate more often then euery sunday.

4. Yet many lawfull impediments may befall thee not of thine owne part, but of theirs with whome thou liuest, which may giue occasion to a sage and discreet conductour, to forbid thee to communicate so often. As for example , if thou liue in any kind of subiection , and those to whome thou owest this subiection , reuerence , or obedience ,be so ill instructed in affaires of the , soule , or so wayward, that they be troubled , or disquieted to see thee communicate so often: peraduanture , all things well considered , it would be good to condescend to these mens infirmitie, and so to communicate but once euerie fifteene dayes ; when thou canst by no meanes ouercome this difficultie of these mens opinion In a word, it is hard to giue a generall rule in this case: the surest is to remitt it allways to our ghostlie fathers aduise ; though I think I may boldlie say , that the greatest

distance

diſtance betweene the times of communicating, among ſuch as deſire to ſerue God deuoutlie, is from month to month.

5. A diſcreet and prudent perſon ſhould not be hindred, neither by father, nor mother, huſband, nor wife, from often communicating: for ſince the daye of communion, takes not from thee that care and fore-caſt of affaires which are conuenient to thy calling; nor makes thee leeſſe mild, ſweet and amiable toward them, nor forceth thee to denie them any kind of dutifull office or reſpect; there is no likely-hood, that they ſhould ſeek to withdraw thee from this exerciſe, with any profit or pleaſure of their owne; vnleſſe they be of a ſpirit exceeding froward and intractable: for then perhaps thy ghoſtlie father would councell thee, to condiſcend ſomewhat to their frailtie.

6. A word or two for married folke. In the ancient law, God would not haue the creditours exact that which was owing vnto them, vpon feaſts and holy-dayes, but he forbad not debtours to pay and reſtore that which they ought, to ſuch as demaunded it. It is an vndecencie, though no great ſinne

to ſollicit the payment of the mariage due, the day that one hath communicated, but it is no indecencie at all, nay it is meritorious, to render it being demaunded. Therefore for rending this nuptiall debt, none ſhould be debarred from the cõmunion, if on the other ſide their deuotiõ vrgeth thẽ to deſire it. Certainly in the primitiue church, all Chriſtiãs did cõmunicate euery day, were they vnmarried, or married, and bleſſed with manie childrẽ. For this cauſe I ſayd right now, that often cõmunicating, bringeth not any incõuenience at all, to father, or mother, husband or wife: ſo that the partie communicating be indued with diſcretion and wiſdome, to know what belongs to his eſtate and dutie.

7. As for bodilie diſeaſes, none are lawfull impediments from participation of this holie Sacrament, ſaue only thoſe which prouoke much vomiting.

8. To cõmunicate euery eight dayes, it is requiſit, neither to be guiltie of mortall ſinne, nor of anie affection to veniall ſinne, and to haue a feruẽt deſire of comming to this heauenly banquet; But to communicate euery day, it behoueth moreouer to haue ſurmounted and mortified the greateſt part of our naughtie inclinations, and to come ſo often, not of-

of our owne head, but by leaue and aduiſe of our ſpirituall father.

## *How we ought to communicate.*

## CHAPTER. XXI.

1. BEGINNE to prepare thy ſelfe to the Communion, the eueuing before, by manie aſpirations and throwes of loue: retire thy ſelfe frō exteriour labours ſomwhat earlier, that thou maiſt riſe ſooner in the morning. If thou chāce to awake in the night time, by & by fill thy hart, & thy mouth with ſome deuout wordes, which like ſweet odours, may perfume thy ſoule, as it were, to receaue thy ſpouſe: who watching whilſt thou ſleepeſt, prepareth him ſelfe, to bring thee a thouſand gracious fauours, if on thy part thou diſpoſe thy ſelfe to receaue them.

2. In the morning get vp with great ioye, for the happineſſe which thou hopeſt to participate: and being cōfeſt, go with great confidence, accōpanied with great humilitie, to receaue this heauenlie food, which nouriſheth thee to immortall life. After thou haſt recited the ſacred words, *O Lord I am not worthy,*

moue not thy head or lippes any more, neither to pray, nor yet to sighe, but opening thy mouth handsomely, and lifting vp thy head as much as is needfull that the priest may see what he doth, full of hope, faith, and charitie, receaue him, in whome, by whome, and for whome, thou beleeuest, hopest, and louest.

3. O Philotheus, thinke with thy selfe, that as the Bee gathering from flowers the dew of heauen, and choicest juice vpon the earth, conuerteth it into honny, and carieth it into her hiue: just so the priest, taking the Sauiour of the world from the altar, true Sonne of God, as dewe come from heauen, and true Sonne of the Virgin, like a flower sprong from the earth of our humanitie, conuerteth him into delightfull meate, in thy mouth, and in thy bodie. Hauing thus receaued him, summon all thy thoughts and desires, to come and doe homage to this king of saluation: treat with him of thy inward affaires and necessities: conferre with him, as a noble guest now lodged within thee for thy soules good. To conclude, doe him all reuerence possible, and carie thy selfe with such behaueour, that men may judge by thy actions, that

God

God is within thee.

4. When thou canſt not haue the benefit and commoditie, of communicating reallie and indeed at the holy ſacrifice of the maſſe, cõmunicate at leaſt in hart and ſpirit vniting thy ſelfe with an ardent deſire, to this life-bringing fleſh of of our B. Sauiour.

5. Thy principall intent in communicating muſt be to aduance, comfort, and ſtrengthen thy ſelfe in the loue of God, Thou muſt receaue only for loues ſake, that which only loue hath cauſed to be giuen. Thou canſt not conſider our Sauiour in any action more amiable, or more tender harted towards thee, then in this ſacrament: in which he annihilateth him ſelfe in a manner, and turneth him ſelf into meate, that ſo he might penetrate our ſoules, & vnite him ſelf moſt ſtraightly and intrinſicallie, with the harts & bodies of his faithfull ſeruants.

6. If worldlings demaund of thee, why thou communicateſt ſo often? tell thẽ thou doeſt it, to learne to loue God, to be purified from thy imperfections, to be deliuered from thy miſeries, to be comforted in thy afflictions, and to find reſt, repoſe, and eaſe in thy weaknes. Thou ſhould cõmunicate very often: the per-

fect, because being well disposed, they should do thē selues worng, in not approaching to the well-spring and source it selfe of perfection; the imperfect, that they might with better reason and title aspire to perfection; the strong, least they become feeble, and the feeble, to become strong; the sick to be healed, and the healthie, least they fall into sicknes Tell them, that for thy owne part, as one very vnperfect, feeble, and sick, thou hast great need to communicate often with him, who is thy only perfection, strength, and health. Tell them, such as haue not many worldlie affaires, should communicate often, because they haue good leasure: and such as haue many temporall occupations, should likewise so do, because they haue need: and that he that laboureth much, and taketh great paines, must vse often to eate, and strengthen him selfe with hartie meat. Tell them, that thou receaueſt the blessed *Sacrament* to learne to receaue it well: for no man can do an action well, which he hath not often practized.

7. Communicate often Philotheus, and as often as thou canst, with counsell leeue me, the Leuerettes in these moun-

taines

taines of ours, become all white, becauſe they neither ſee nor eate any thing but driuen ſnowe: ſo by adoring and eating beautie, goodnes, and puritie it ſelfe in this diuine ſacrament, thou wilt become altogether, virtuous, pure, and beautifull.

# THE THIRD PART OF THE INTRODVCTION, Containing ſundrie rules and aduices, concerning the exerciſe of virtues.

## *Of the choiſe which we muſt make in the exerciſe of virtue.*

### CHAPTER. I.

THE king of the Bees neuer goeth a progreſſe, into the fields, but enuironned with all his little people: and charitie neuer entreth into the hart of man, but ſhe lodgeth with her, all the whole traine of other virtues, exerciſing and ſetting them a workes, as a Captaine doth his ſoldiours, But ſhe ſetteth them

a worke,

a worke, neither all at once, nor all alike, nor in all ſeaſons, nor in euery place: for the iuſt man is like a tree planted vpon the water ſide, which bringeth foorth fruit in due ſeaſon: and charitie as it were watring the ſoule, bringeth foorth in her the actions and workes of virtue, euery one in their proper time. *Muſick, being ſo pleaſaunt a thing in it ſelfe, is trouble-ſom in time of mourning*, ſaith the prouerb. It is a great fault in manie, who vndertaking the exerciſe of ſome particular virtue, enforce them ſelues to practiſe the acts therof, at euery encounter, and in all occurences, imitating the ancient philoſophers Democritus and Heraclytus, alway laughing, or alway weeping; and (which is yet worſe) blaming and cenſuring ſuch, as do not always exerciſe the ſelfe ſame virtues. One muſt reioice with the ioyfull, and weepe with the ſorrowfull, ſayth the Apoſtle: and charitie is patient, bountifull, liberall, diſcreet, and condeſcending or accommodating it ſelfe, to all occaſions, and exigences of our brethren.

2. There are notwithſtanding ſome virtues, whoſe vſe is almoſt vniuerſal, and muſt not worke their actions only ſeuerally and a part, but muſt ſpread and extend them amid the qualities and

operations of all other virtues. Occaſions are ſeldome preſented to exerciſe the virtues of fortitude, magnanimitie and magnificence: but meeknees, mildnes, temperance, modeſtie, and humilitie, are virtues, with which all the actions of our life, ſhould be died and coloured. Many virtues may be more excellent then this one, but the vſe of this one may be more neceſſarie. Sugar is of more excellence then ſalt, but ſalt is more often and generallie vſed. We muſt allways therefore haue good ſtore, and readie prouiſion of theſe generall and common virtues, ſince the vſe of them is ſo ordinarie.

3 Among the virtues which we would exerciſe, we muſt preferre that, which is moſt conformable to our calling, not that which is moſt agreeable to our owne taſt and will. Sainct Paula delighted in the exerciſe of aſperities, and corporall mortifications, that ſo ſhe might more eaſilie enioy the ſweet tranquillitie of the ſpirit: but ſhe had more obligation to obey her ſuperiours, then to ſeeke her owne contentment; and therefore S. Hierom amidſt her commendations ſayth, that in this ſhe was to be reprehended, that ſhe vſed immoderate abſtinēces, againſt

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her Bishops aduice. The Apostles on the other side, appointed by God to preach the ghospel, and distribute the bread of heauen to hungrie soules, iudged exceeding well, that they should do wrong to this great function of theirs, if they should employ their time, in seruing & looking to the poore, although to do so, were the act of an excellent virtue. Euery calling and vocation standeth in neede of the practise of some peculiar virtue. Difference is there, betweene the virtue of a Prelat, and of a prince, or a soldiour: the virtue of a married man, is different from the virtues of a widow: and although euery man should be endowed with all virtues, euery one not-withstanding, is not bound to practise them alike, but each one must giue him selfe in more particular manner, to those virtues that belong to that kind of life where vnto he is called.

4. Of the virtues which appertaine not peculiarly to our particular estate, and dutie, we must preferre those which are most excellent in deed, not those which excell only in apparence. Blazing stares ordinarilie, seeme greater and goodlier thē the verie starres of heauen, and occupie much more place, at least-

wiſe in our eyes, wheras in deed they are neither in greatnes, not in qualitie, and influence, comparable to the ſtarres of this skie; neither ſeeme they great for any other reaſon, but becauſe they are neerer vnto vs, and in a more groſſe ſubiect in reſpect of the ſtarres. There are likewiſe certaine virtues, which becauſe they are neerer to our ſenſes, and (if I may ſay ſo) ſomewhat material, are highly eſteemed by the vulgar people: for ſo cõmonly they preferre corporall almes, before the ſpirituall workes of mercy: haircloth faſting, nakednes, diſciplins, and other ſuch bodilie mortifications, before meekenes, courteſie, modeſtie, and other mortifications of the mind, which notwithſtanding in true iudgements cenſure, are much more excellent. Chooſe then, Philotheus, thoſe virtues which are beſt, not thoſe which are only eſteemed ſo by the vnskilfull vulgar; thoſe which are more excellent, not thoſe which are more apparent; the ſubſtantial'ſt not the braueſt.

5. It is exceeding profitable, that euery man ſhould make choice of ſome particular virtue, not neglecting or abandoning the reſt, but procuring to be moſt conuerſant, in the exerciſe of ſome one peculiar virtue, to which he thinks

him

him ſelfe moſt apte, all things well conſidered.

6. A beautifull damoſell ſhining like the ſunne, royally adorned, and crowned with a garland of oliues, appeared in a viſion to S. Iohn Biſhop of Alexandria, and ſayd vnto him: I am the kings eldeſt daughter, if thou canſt gaine my good will, I will conduct thee to his preſence. He perceaued that this was Mercie, towards the poore, which God commended vnto him by this viſion: and therefore euer after, he gaue him ſelfe in ſuch ſort to the exerciſe of the workes of mercie, that he is now commonlie called amongſt all, *S.* Iohn the Almner.

7. Eulogius of Alexandria, deſiring to do ſome peculiar ſeruice, to the honour of God, and being not able to embrace a ſolitary eremiticall life, or to reſigne him-ſelfe vp to the obedience of another, tooke vnto him in his houſe a miſerable perſon, and infected with leaproſy, to exerciſe his charitie and mortification vpon him; and to performe this with more perfection, he made a vow to entertaine him, honour, and ſerue him, as any ſeruant doth his Lord and maiſter. Now vpon ſome tẽptation happening, as well to the Lazar,

as

as to Eulogius, to depart one from the other, they went vnto greate Saint Anthony for his councell. Who sayd vnto them. Beware my children, that you separate not your selues one from the other, for both of you, approaching nigh to your end, if the Angels find you not together, you are in great daunger of leesing your crownes.

8. The holy king Lewes, visited the hospitals, and serued the sick, with his owne hãds, as if he had been a hireling, that for wages & gaine had been induced to that seruice. *S.* Francis aboue all things loued pouertie, which he was wont to terme, his ladie and mistresse: *S.* Dominick most affectioned to preaching to the ignorant, whereof his order takes the name. *S.* Gregory the great, took pleasure in entertaining pilgrims and strangers, following the example of Abraham, and had the same grace granted him, that Abraham had, to receaue the king of glorie in forme of a pilgrim. Tobias exercised his charitie in burying the dead: *S.* Elisabeth, as great a princesse as she was, delighted so much in nothing, as in the abiecting and abasing of her selfe. *S.* Catherin of Genua in her widow-hood, dedicated her selfe to-serue an hospitall. Cassianus recounteth.

that

that a deuoute gentlewoman deſirous to exerciſe the virtue of patience, came to S. Athanaſius, who at her requeſt, placed a poore widow with her, ſo wayward, cholerick, troubleſome, & intolerable, that ſhe gaue the deuout dame, matter and occaſion enough, to practize the virtue of meeknes and ſufferaunce.

9. Finally among the ſeruãts of God, ſome applie them ſelues principallie to attend and viſit the ſick; others with almes and fauour, ſuccour the needie and poore; others procure to inſtruct little children, in the neceſſary knowledge of Chriſtian doctrine; others endeuour to recall home to God and his church, ſoules that are loſt and gone aſtray; others ſolace them ſelues in adorning churches, and decking the holy altars; others to make peace and agreement, amongſt ſuch as are fallen at ſtrife and variaunce. Wherein they imitate skilfull imbroderers, who vpon diuers grounds, with admirable varietie, entermingle ſilk, ſiluer, and gold twiſts, wherof they drawe ſundrie ſorts of flowers: and ſo theſe godly ſoules, vndertaking ſome particular exerciſe of deuotion, do make it ſerue them, as a groundworke of their ſpirituall imbroyderie, vpon which they work the

varietie of all other virtues: holding by that meanes all their actions and affections, better vnited and ordered, by the carefull application of them to their principall exercise, and in this, endeuour to shew their excellent art, and singular cuning.

*Her garments bordered all with flowers of gold.*

*And curious needlework fair to behold.*

Saith the psalmist, describing the costly apparell of the spouse of God, which is the soule exercised in varietie of virtues.

10. When we are afflicted and combatted by any kind of vice, it behoueth vs, as much as it lieth in vs, to giue our selues wholly to the practize of the contrarie virtue, and to order and applie all other virtues, to the perfecting of that particular virtue. For so we shall ouercome the enemie against which we fight, & aduance our selues likewise in other virtues. If I feel my self impugned with pride, or choler in all my actions I will bend my self to the contrarie side, that is to humilitie, and meeknes: and to obtaine that virtue I will applie all my other exercises of prayer, receauing the sacraments, of prudence, of constancie, sobrietie and the rest. For as the wild Boares to sharpen their tuskes

doe

doe ſcoure and whet them with their other teeth, ſo that all of them doe reciprocalie become ſharpe, and piercing: ſo a virtuous man, propounding to perfect him ſelfe in one virtue, of which he findeth moſt neede, doth as it were whet it and ſharpen it: by the exerciſe of other virtues, which confirming and ſtrengthening that one, which he particularly ſeeketh, become all of them more polished & excellent. So it happned vnto holy Iob, who exerciſing him ſelfe peculiarly in patience, againſt ſo many vehement temptations wherewith he was aſſalted: became perfect in all kinde of virtues and holineſſe. Yea oft times it happeneth (as S. Gregory Nazianzen ſayth) that by one onely act of ſome virtue, well and perfectly performed, a man may attaine to the hight of virtue: and he alleadgeth in proofe of this ſaying, the example of Rahab, who hauing exactlie practized the virtue, of hoſpitalitie, attained vnto a glorious ſoueraignty in holines. Which is to be vnderſtood, when ſuch acts are practized, with excellent feruour of charite.

*An addition to the former discourse, about choice in the exercise of virtues.*

## CHAPTER. II.

1. SAINT Augustin sayth excellentlie well, that young beginners in deuotion, doe committ certaine faults, which according to the rigour of perfect lawes, are in very deed blame worthy, and yet in these beginners are very commendable, as tokens and presages of a future excellencie in godlines, to which these petrie faults, do serue as a kind of disposition. That base and seruil feare, which engendreth excessiue scruples, in the soules of those that are newlie escaped from the custome and thraldome of sinne, is a commendable virtue in beginners, and a sure and certaine signe, of a future puritie of conscience in them: but the self-same feare would be verie reprehensible in those, that haue profited in good life and deuotion, in whose harts that perfect loue should raigne and predominate, that by little and little, driueth this seruil feare out of doores.

2. Holy S. Bernard in his beginnings, was full of rigour and austeri-

tie

tie towards them, that rancked them ſelues vnder his conduct, and gouerne ment, whome he commanded euen at their firſt entrance, that they ſhould leaue their bodies behind them, and come to him only with their ſoules; When he heard their confeſſions, he deteſted with an extraordinarie ſeueritie, all kind of faults, were they neuer ſo ſmall, and ſo preſſed and vrged the poore prentiſes or nouices in perfection that in ſteed of thruſting them forward, he drew them backward, for they loſt hart and courage, becoming altogether out of breath, to ſee them ſelues ſo inſtantly and eagerly, thruſt and forced ſo haſtely, to mount ſo high and craggy a mountaine. This all proceeded from an ardent zeale (my Philotheus) and a moſt perfect puritie of conſcience which was in this glorious Saint, and made him followe this method of proceeding with his religious: and this zeale was a great vertue in him, yet a vertue which had ſomething annexed that was reprehenſible, and to be amended: and God him ſelfe in a holy apparition, did correct and amend him, powring into his ſoule a meeke, mild, ſweet, amiable, and tender ſpirit, ſo that now turned into another

man,

man, he accused him self very much of his former exact severitie; and became so favourable and appliable to every one, that he accommodated him selfe to all, to gaine all,

3. Saint Hierome having recounted of holy Paula, (that was his ghostly child) that she was not only excessive, but as it were selfe willed in the exercise of bodily mortifications, in so much that she would not give eare, to the contrarie aduices and councels which S. Epiphanius her bishop, had given her in that respect: and moreover that she suffred her selfe to be borne away in such sort, by griefe and sorrow for the death of her friends, that she was allways in danger of death, by her extremes in such occasions: in the end he concludeth in this sort. Some man will say, that in steed of writing the praises of this holy Saint-like ladie, I make a catalogue of her faults and imperfections, but I call Iesus to witnesse, whome she served, and whome I desire to serue, that I lye not, either on the one side, or on the other: but do sett downe cleerly what she was, as a Christian, writing of a Christian: that is, that I write an historie, and not a panegyricall oration of her life, and that her

vices

vices, be the virtues of others. His meaning is, that the defects and imperfections of *S.* Paula, would haue borne the name and nature of virtues in a ſoule of leſſe perfection; As in very deed, there are actions which are deemed imperfections, in ſuch as be perfect, which not with ſtanding, would be eſteemed great perfections, in thoſe which yet are imperfect. It is a good ſigne in a ſick man, when at the end of his ſickenes, his legges do ſwell, for it ſhewes that nature now ſtrengthened, caſteth out her ſuperfluous humours: but the very ſame ſigne, is bad and ominous in him, that were not ſick at all, for it betokeneth the weakneſſe of nature, not hauing force enough, to diſſolue and diſſipate thoſe corrupt and naughtie humours.

4. My Philotheus, we muſt haue alway a good opinion and eſtimation of them, in whome we ſee the practize of virtues, although exerciſed with ſome defects and imperfections, ſince the great Saints themſelues, haue often times exerciſed them in ſuch manner. But for our owne parts, we muſt procure to exerciſe our ſelues in them, not only diligently, but diſcreetly, and for that end, obſerue

ſerue carefullie and faithfullie, the aduiſe and councell of wiſe men, not leaning to our owne prudence, but to the skill and wiſdome of ſuch, whome God hath giuen vs for our conductours.

5. There are certaine other thinges, which many eſteeme and account virtues, though indeed they be no virtues at all: of which it is needfull to ſpeake a worde or two. I meane thoſe perfections, which are called extaſies, rauiſhments in ſpirit, inſenſibilities, languiſhments, or impoſſibilitie of exteriour actions, deificall vnions, eleuations, transformations of the ſoule, and ſuch like; of which ſome bookes do treat, promiſing to eleuate and promote the ſoule to contemplation, purely intellectual, to the eſſentiall application of the ſpirit, and of the ſupereminent life of the ſoule. Mark me well what I ſay, my Philotheus, theſe perfections, be not virtues, but rather rewardes and recompences, that God giueth his ſeruants in this life for their virtues: or as it were ſcantlings, and liſtes, of the happines of the life to come, which ſometime are preſented vnto men, to make them deſire to buy the whole peeces them ſel-

ues,

ues, which are aboue in Paradiſe. We muſt not pretend to come vnto ſuch high fauours and graces, ſince they are not any wiſe neceſſarie to ſerue and loue God well and truly, which ſhould be our chiefe and only pretence: Neither are they graces which may ordinarilie be obtained, by our owne trauell or induſtrie, ſince they are rather paſſions, then actions which therefore we may well receaue, but worke them or produce them in vs, we can not. I adde moreouer, that we haue not vndertooke any higher, matter, then to make our ſelues virtuous, deuout, and good men and good wemen: and therfore it behoueth vs to beſtow all our endeuour to that end: and if it pleaſe God to eleuate & extoll vs to theſe Angelicall perfections, we ſhal then be alſo good Angels: but in the meane time, let vs exerciſe our ſelues ſimply, humbly, and deuoutly in theſe lowe humane virtues, the conqueſt and gaining of which, our Sauiour hath left to our owne power and diligence; ſuch as are the virtues of patience, courteſie, meeknes, mortification of our hafts, and willes, humiltie, obedience, pouertie, chaſtity, compaſsion towards our neighbours,

and

and bearing with their imperfections, diligence, and holy feruour in fulfilling the will of God. Let vs leaue these supereminences, for superexcellent soules, we merit not so high a place in Gods, seruice; it wil be happines for vs, to serue our God, in his kitchin (as they say) or in his pantrie, to be lackies, porters, torche-bearers, groomes of the chamber, in his house. It is his mercy and inestimable goodnes only, if afterwards he please to remoue vs higher to his closet, and priuie chamber, or to be of his councell. Yea, my Philotheus, this must be the resignation of our hart; for this king of glorie doth recompence his seruants, not according to the dignitie of the offices which they beare vnder him but according to the measure of the loue and humilitie, with which they execute them. Saul seeking after his fathers Asses, found the crowne and kingdome of Israël. Rebecca by watring Abrahams Camels, became the espouse of his sonne Isaac. Ruth, the Moabitesse, gleaning after the harueſt men of Boos, and lying at his feete, was exalted to lie by his side, and made his wedded wife. Surely the pretentions and desires of such loftie

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extraordinary, and admirable things, are obnoxious and ſubiect vnto illuſions, deceipts, and errours; and it chaunceth oft times, that theſe ſublimated perſons that thinke them ſelues Angels, are ſcantly ſo much as good men, and that there is more excellence and ſublimitie in their wordes, and rare termes, then feeling and ſubſtance, and in theire workes and actions. Yet muſt we not lightlie diſpraiſe, or rashly cenſure any thing, but bleſſing God for the ſupereminence of other men, reſt our ſelues humbly in this low, plaine, and eaſie way, which is indeed more plaine, but yet more ſuteable to our inſufficiency and weakneſſe: wherin if we conuerſe humbly and faithfully, God will lift vs vp to greatneſſe, great enough for our ſoules good.

## *Of Patience.*

## CHAPTER. III.

1 PATIENCE *is neceſſary for you, that performing the vvill of God, you may obtaine the promiſſe*, ſayth the Apoſtle: yea, for as our Lord himſelfe pronounced, *In your patience you ſhall*

*poſſeſſe your ſoules.* It is the happieſt thing that cā befall to mā (Philotheus) to haue his owne ſoule in ſure and ſecure poſſeſſion: and the more perfect that our patience is, the more ſecure is the poſſeſſion of our ſoules: we muſt endeuour then to perfect this virtue in vs, to the vttermoſt of our power. Call to mind continually, that our bleſſed Redeemer ſaued vs, by ſuffering and enduring: and that we therefore in like manner, muſt worke our ſaluation, by ſuffering afflictions, and enduring iniuries, and bearing contradictions, and diſpleaſures, with the greateſt meekenes that poſſible we can.

2. Limit not thy patience, to ſuch and ſuch kind of iniuries, and afflictiōs: but extend it magnanimously and vniuerſally, to all thoſe that God ſhal ſend, and ſuffere to befall thee. There be ſome men that will ſuffer no tribulations, but ſuch as be honourable: As for example, to be wounded in battaile, to be taken priſonner in warre to be perſecuted, and ill handled, for religion ſake, to be impouerifhed by ſome ſute or proceſſe, in which they haue gott the vpper hand: theſe men loue not tribulation, but the honour which the tribulation bringeth. He that is patient in deed,

and

and a true ſeruant of God, ſuffereth indifferently thoſe tribulations, that are coupled with infamie and ſhame, as well as thoſe that be honourable. To be reprehended, accuſed, ſlandered by naughtie and wicked men, is a pleaſure to a man of courage: but to ſuffer theſe accuſations and perſecutions at the hands of our parents and friends, and of ſuch as are good and virtuous, and eſteemed ſo, there is the right triall of true patience, there it is in deed, that we muſt play the men. I eſteeme more of the meeknes, wherewith the bleſſed Cardinal Borromæus, ſuffered a long time the publique reprehenſions, which a great preacher of an order, exceedinglie well reformed, thundered againſt him out of the pulpit: then of all the cõbats which he had with any other. For like as the ſtinging of a Bee, is farre ſorer and fuller of ache, then the byting of a flie: ſo the euil that one receaueth of good men, and the contradictions that they raiſe againſt one, are much more vnſupportable then others; and yet it chanceth very often, that two good and virtuous men, hauing both of them right intentions, though diuerſitie of opinions, do ſtirre vp great perſecutions & contradictions, one againſt

the other.

3. Be patient, not onely in the great, and principall afflictions which arriue vnto thee, but alſo in the acceſſories and accidents which depend thereon. Many could be content to haue afflictions happen vnto them, ſo that they might not be hurt, troubled or vexed by them. I am not grieued ſayth one, that I am fallen into pouertie, but that by that meanes I cānot pleaſure my friends, nor bring vp my children in ſuch honorable education as I deſire. I care not (ſayth another) were it not that the world will thinke, that this is befallen me by mine owne fault. Another would be cōtent ſome ſhould ſpeak ill of him, and would ſuffer it patiently, ſo that no man would beleeue the detractour. Others there are, that could willingly away with ſome part of the tribulation, as they ſuppoſe, but not with the whole. They are not impatient, or vexed (ſay they) that they are ſick: but that they want mony to cure them ſelues of their ſicknes, or that they that be about them, are too importunat and troubleſome to them. But I ſay (my Philotheus) that we muſt haue patience, not only to be ſick, but euen to be viſited with that diſeaſe, that God will

lay vpon vs, what euer it be, and in that place whereſoeuer he will haue it happē to vs, and amongſt ſuch perſons, and with thoſe wants and incommodities, which he will; and the like is to be vnderſtood of all other tribulations. When any damage or harme ſhall chaunce vnto thee, oppoſe againſt it a Gods name, thoſe remedies which thou canſt applie, for to do otherwiſe, were to tempt God almightie: but hauing done thy diligēce in the matter, attend with an entire reſignation that ſucceſſe & enent, which is ſhall pleaſe God to ſend: if he permitt the remedies to ouercome thy harmes, giue him thanks with reuerence: if it pleaſe him that thy harmes ſurmount the remedies, bleſſe him with patience.

4. I am of the aduice of Saint Gregory. When thou art juſtlie accuſed for any fault which thou haſt committed, humble thy ſelfe for it, and confeſſe vnfainedlie, that thou deſerueſt more then the accuſation that is layd againſt thee. But if thou be accuſed falſlie, excuſe thy ſelfe with all meeknes, denying thy ſelfe to be guiltie of that which is layd to thy charge, for thou oweſt that dutie to the truth, and to the edification of thy neighbour; But withall, if

after thy true and lawfull discharge, men continue notwithstanding their accusation against thee, striue not much to make thy excuse be admitted and beleeued, for hauing complied with the dutie thou owest vnto the truth, thou must render also the dutie thou owest to humilitie. Thus thou shalt neither offend, against the care that thou oughtest to haue of thy good renowne, nor against the loue and affection, which thou shouldst haue to tranquillitie of hart, meekenes, and humilitie.

5. Complaine as little as thou canst of the wrongs that be done thee; for ordinarilie he that cõplaineth of them, sinneth: becausse selfe loue alway maketh vs beleeue the iniuries offered vs, to be worse then indeed they be. But aboue all things complaine not to such persons, as are apt to take indignation, and to turne all to the worst. If it be expedient to make thy mone to any, either to get the offence remedied, or thy mind eased, let it be done to quiet & paceable soules, that loue God sincerelie; for otherwise, insteed of easing and discharging thy griefs, they will prouoke thee to greater disquiet: in steed of pulling out the thorne that

pricketh

pricketh thee, they will faſten and ſtick it deeper into thy foote.

6. Manie being ſick, afflicted, or moleſted refraine thē ſelues from complaining, or ſhewing any delicatenes, judging (& that rightlie) that it would euidentlie teſtifie, want of courage and generoſitie in them: but for all that, they deſire exceedinglie, and by ſlight and ſubtilities procure, that other men bemone them, take compaſſion of them, and eſteeme them to be not onlie afflicted, but patient, yea, and courageous alſo in their afflictions. This is a kind of patience indeed, but a falſe one, which in effect, in nothing elſe but a fine ſubtil and ſecret pride and vanitie: *They haue glorie* (ſaith the Apoſtle) *but not before God.* The true patient man, neither complaineth of his griefs and harmes, nor deſireth to be pitied and bemoned: he ſpeaketh of his caſe cleerly, truly, and ſimplie, without lamentations, or aggrauations: if he be pitied, he thanked God for the charitie and comfort ſhewed him, and patientlie ſuffereth him ſelfe to be pitied, vnleſſe they bemone the harme or euil, which he hath not: for then will he modeſtly declare, that he ſuffereth no ſuch grief, as they imagin;

and in this ſort continueth peaceablie, betwixt truth and patience, confeſſing, not complaining of his afflictions.

7. In the contradictions which befall thee in the exerciſe of deuotion, (for they will not be lacking one time or other) remember the words of our Sauiour Ieſus Chriſt: *A vvoman vvhen she is in trauail hath anguishe because her hour is come: but vvhen she hath brought foorth her child, then she remembreth not the anguishe, for ioy that a man is borne into the vvorld.* Thou conceaueſt ſpirituallie in thy ſoule, the nobleſt child in the world, to wit, Ieſus Chriſt, vntill he be brought foorth altogether, thou canſt not choſe but ſuffre exceſſiue pangs: but be of a good hart, theſe dolours once paſt, thou ſhalt find euerlaſting joye, for hauing brought foorth ſuch a child to the world. And he ſhalbe whollie brought foorth and borne in thee, when thou frameſt, and conformeſt thy hart and thy actions, to the imitation of his life.

8. When thou art ſick offer vp all thy griefs, paines, aches, & languiſhments, to the honour and ſeruice of our Lord: and beſeech him to joine & vnite them with the torments which he ſuffered for

thee.

thee. Obey thy phyſician, take thoſe medicines, meats, and remedies which he preſcribeth, for the loue of God, calling to mind the gall which he taſted for our ſakes: deſire to amend, that thou mayſt ſerue him; refuſe not to lāguiſhe, that thou mayſt obey him: and diſpoſe thy ſelfe to die (if ſo it pleaſe him) that thou mayſt prayſe and enioy him. Conſider that the Bees whē they make their hunny, do liue and eate of a bitter prouiſion: and that we in like manner, can neuer exerciſe ſweeter acts of patience, nor compoſe more excellent hunny of true virtues, thē when we eate the bread of bitternes, and liue in the middeſt of afflictions, And as the hunny which is gathered frō thyme, a little bitter herbe, is the beſt that is: ſo virtue exerciſed in the bitternes of vile, baſe, and moſt abiect tribulations, is the fineſt and excellenteſt of all.

9. Reflect often-times the inward eyes of thy ſoule, vpon Chriſt Ieſus crucified, naked, blaſphemed, ſlaundred, forſaken for thy loue, and in a word, ouerwhelmed with all ſortes of ſorrowes, griefs, and perſecutions. Conſider that all thy ſufferings, neither in qualitie, nor quantitie, are in any ſort comparable vnto his: and that thou cāſt neuer ſuffer

any thing for his ſweet ſake, in compariſon of that which he hath endured for thine.

10. Conſider the pangs and torments, which in old time the martyrs ſuffered; and the dolours and griefs which at this time many endure, more grieuous without all proportion, then thoſe which thou endureſt, and ſay to thy ſelfe: Alas, my paines be conſolations, and my briers be roſes in compariſon of them, which without all ſuccour, attendaunce, or reliefe, do liue in a perpetuall death, ouercharged with afflictions infinitlie heauier then mine are.

*Of exteriour Humilitie.*

## CHAPTER. IIII.

1. BORROW *and take many empty veſſels* (ſayd Elizæus vnto the poore Widowe) *and powre oyle into them.* To receaue abundance of the grace of God into our harts, they muſt be voide of ſelfe-pride and vain-glorie. The Keſterell crying & looking conſtantly vpon the haukes, and other birds of preye, doth terrifie them by a ſecret propertie or virtue which it hath by nature, therefore the fearfull Doues, do loue it aboue all other birds, and

liue

liue in ſecuritie in companie of it: ſo humilitie rebutteth the eager aſſett of Sathan, and conſerueththe graces and guiftes of the holy Ghoſt in vs, and therefore all the Saints of heauen, but eſpecially Chriſt the king of Saints and his bleſſed mother, made more eſteeme of this virtue, then of any other amongſt all the morall virtues.

2. We call that glorie vaine, which one taketh of him ſelfe, either for that which is not in him, or for that which is in him, but is none of his, or for that which is in him, and is his owne, but deſerues not that one ſhould glorie of it. Nobilitie of race, fauour with great potentates. popular honour, be things that are not in vs, but in our progenitours, or in the eſtimation of other men. Some men there be, that ſhew them ſelues fierce and ſtout, becauſe they be mounted on a luſty courſer, or for a great goodly fether in their cap, or for their coſtly and ſumptuous apparel: but who ſeeth not this to be follie? For if there be any glorie at all in theſe caſes, it is glorie for the horſe, for the bird, and for the tailer: and what great want of witt is it, to borrow credit and eſtimation from a horſe, from a bird, from a new faſhiond ruffe?

Others bragge, and behold themſelues with great ſatisfaction, for a goodlye long mouſtaches, or a trimme beard, for their curled lockes, and ſoft hands: or for skill in dauncing, ſinging, or playing: but are not thoſe hartleſſe, and baſe minded men, who fetch their eſtimation and reputation, from ſuch friuolous and fond trifles? Others for a little knowledge and learning, would be honoured & reſpected in the worlde, as if euery body ſhould come to ſchoole to learne of them, and account them their maiſters, for which cauſe they are rightly termed pedantical companions. Others carie them ſelues like peacocks, proud of their beautie, and thinck all the world is fond of them. All theſe humours are vaine, fooliſh, and impertinent: and glorie grounded vpon ſuch weak and feeble foundations, is vaine and friuolous.

3. A man may know true virtue like true baulme: for baulme is tried by dipping it into the water; if it ſinck to the bottom, it is counted the moſt excellent and pretious. Euen ſo to know whether a man be in deed wiſe, learned, generous, noble, mark whether theſe good gifts and qualities, tend in him to humilitie, modeſtie, and ſubmiſſion,

miſſion, for then they be true in deed: but if they ſwimme aboue water, if they ſtriue to appeare and ſhew them ſelues, they are ſo much the leſſe ſubſtantiall, and more ſuperficiall, by how much more apparent they are, or would be. Pearles that be conceaued and grow in the wind, or in time of thunder, haue nothing but the barke, or ſhell of a pearle, and are voide of ſubſtance: ſo theſe virtues and good qualities, bred and nouriſhed in pride, boaſting, and vanitie, haue nothing but a ſimple ſhew and appearance of good, without juice, without marrow, without ſoliditie and ſubſtance. Honours, eſtates, and dignities, are like to ſaffron, which is beſt, & groweth moſt plentifully, whē it is trodden vnder feet. It is no honour to be faire in a mans owne eyes: beautie, to haue a good grace in deed, ſhould be ſomewhat neglected: knowledge diſhonours vs, when it puffeth vs vp, and degenerateth then to plaine pedanterie.

4. If we ſtand curiouſly vpon our points, touching precedence and preeminence in place and titles, beſides the expoſing of our ſelues to the danger of hauing our qualities too narowly ſifted, examined, and contradicted, we

make

make them vile and contemptible: for honour, which is indeed honourable, when it is freely giuen and granted, becomes foule, infamous, and shamefull when it is affected, sought after, and in a manner begged, and wrested, from them in whose companie we are. When the Peacock bustles vp his gay starrie wheele, lifting vp his goodly painted feathers to be looked vpon, he forgetteth him selfe, that in the meane while he sheweth other parts, which are most ill-fauoured in him. Flowers that be beautifull, growing vpon the ground, or in the garden-beds, wither away with much handling. The sweet smell of the Mandragora taken a farre of, & but for a short time, is most pleasaunt: but they that smell to it very neere, and a long time, become altogether drowsie, faint, and languishing; Euen so honour and courteous respects, comfortablie smell a farre of, being taken lightly, and not standing much vpon them, or placing his phantasie, in depainting them according to our vainglorious desire: but to such as affect them ouergreedily, and do in a manner feede vpon them, they are reprehensible, and full of contempt and follie.

5. The pursute and loue of virtue,

maketh

maketh vs virtuous: but the purſuite and loue of titles, honours, and pre-eminences, make vs abiect and contemptible. Minds that are well-borne and well-brought vp, buſie not themſelues about theſe toyes of places, rancks, complements, and ſalutations, they haue other things to employ their time in; for to ſpend time in theſe things, is the propertie of idle and vnprofitable braines. He that may loade him ſelfe with pearles, will neuer ouercharge him ſelfe with cocle-ſhelles: and ſuch as aſpire to true virtue, neuer trouble them ſelues with complements. Euery one may in companie, take the ranck and the place that is due vnto him, without preiudice of humilitie, ſo that it be done as it were careleſſelie, not with affectation, or ſtrife, or as if he counted it a matter of much importance. For as they that come from Peru, beſides ſtore of gold and ſiluer which they bring from thence, do many times bring with them Apes and Parrets, becauſe they neither coſt much, nor are burdenſom or chargeable to their ſhip: ſo the true followers of virtue, need not omitt or neglect their ranck and place due vnto them, ſo that it coſt them not much

care

care or attention, and that the same be done without trouble, disquiet, cauills, or contentions. Yet speak I not heere of them whose dignitie redoundeth to the common good, nor of certain particular occasions, vpon which great consequents depend: for in such euery one may keep his due and right with prudence and discretion, accompanied with charitie and courtesie.

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*Of Humility more internall then the former.*

## CHAPTER V.

1. BVT thou desirest, I see Philotheus, to be farther endoctrined in humilitie: for that which we haue hetherto sayd, is rather wisdome and good manners, then humilitie: let vs therfore passe on farther.

2. Many there are, that will not, and dare not ponder and consider, the graces that God hath giuen them in particular, fearing least they should thereby fall into vaine-glorie, & selfe conceited loue, whereas in deed they deceaue them selues: for since the true direct meanes to attaine to the loue of God (as S. Thomas the Angelicall doctour teacheth,

cheth ) is the conſideration of his benefits, the more we conſider them, the more we ſhall loue him, and as particular benefits doe more efficaciouſly moue and winne affection, then ſuch as are common to other: ſo ought they to be pondered and wayed more attentiuely. Certaine it is, that nothing can humble vs ſo much before the mercie of God, as the knowledge of the infinite multitude of his benefits, neither can any thing ſo much humble vs before his iuſtice, as the multitude of our offences. Let vs then conſider what he hath done for vs, and what we haue done againſt him: and as we conſider and way our ſinnes one by one, ſo let vs acknowledge & ſuruay his graces one by one. Neuer feare that the knowledge which he giues vs of his graces, will puffe vs vp in pride, ſo long as we be attentiue to this knowne and acknowledged veritie, that what ſoeuer is good in vs, is altogether from God, and not from our ſelues. Alas, Mules and Camels, ceaſe they to be lumpiſhe and brute beaſts, though they be neuer ſo loaded with the pretious and perfumed moueables of the prince? *What haſt thou which thou haſt not receaued?* ſayth the Apoſtle; *And if thou haſt receaued it, why*

doeſt

*doeſt thou glorie?* Nay contrariwiſe, the liuelie and feeling conſideration, of the fauours receaued from Gods hand humbleth vs; becauſe knowledge engendreth acknowledgement.

3. But if in this reuiew and accounting (as it were) of the graces of God, any kind of vanitie ſhould tickle vs: the infallible, and eaſie remedie is, to paſſe by and by, to the conſideration of our ingratitude, of our imperfections, and of our miſeries; If we conſider what we haue done, when God was not with vs, we ſhall ſoone acknowledge, that all which we haue done, ſince he hath been with vs, is not our handy worke nor is not of our owne ſtock; we ſhall enioy them, and reioice that we haue them, but we ſhall glorifie God alone, for being the ſole authour and giuer of them. So the bleſſed virgin, confeſſed and profeſſed, that God had wrought great and admirable thinges in her, and for her, but ſhe confeſſed it for no other cauſe, then for to humble her ſelfe, and to glorifie God: *My ſoule* (ſayth ſhe) *doth magnify our Lord, becauſe he hath done great things to me.*

4. We vſe to ſay manie times, that we are nothing, that we are miſerie it ſelfe, that we are the skumme and out-

caſts

casts of the world: but we would be loath any man ſhould take vs at our word, and publiſh vs abroad to be ſuch as we ſay we are: Nay we make as if we would hide our ſelues, to the end men may runne after vs, and ſearch vs out; we make ſhew as if we would indeed be the laſt, & ſitt at the loweſt end of the table: but we do ſoe, that with more credit we may be ſet at the vpper end of all. True humilitie neuer ſheweth her ſelfe, nor vſeth many words of humble ſound, becauſe ſhe intendeth not onely to hide other virtues, but withall and aboue all, to hide her owne ſelfe. And if it were lawfull for her to lie, to diſſemble, or ſcandalize her neighbour, ſhe would vſe manie an action of arrogancie, and brauerie that vnder them ſhe might hide her ſelfe, & ſo be altogether couered & vnknowne. My aduice therefore is this Philotheus, either let vs vſe no words of humilitie at all, or let vs vſe them with an inward feeling, meaning in our hart, as we pronoūce with our mouth. Let vs neuer caſt our eyes downe to the ground, but humbling our harts with all: let vs not ſeeme to deſire the loweſt roome, vnleſſe we deſire it frō our hart. And I hold this rule ſo general, that I bring no exeptiō:

only

only I adde, that courteſie requireth, that we preſent the aduantage ſometime to thoſe, whome we know manifeſtlie will refuſe it: for this is no double dealing, nor falſe humilitie, for in this caſe the only proffer of the aduantage in place, or precedence, or ſuch like, is an honouring of them to whome we proffer it: and ſince then, one cannot giue them entirely that which in hart we would, we do not ill to giue it them in part. The like I vnderſtand of ſome termes of honour, and reſpect, which (to examin them in rigour) ſeeme not to be true, & yet are in deed true enough, if the hart of him that pronounceth them, haue a true intention, to honour, and reſpect him, for whoſe ſake he vſeth thoſe tearmes. For although the words doe ſignifie with ſome exceſſe, that which we would ſay: yet it is not ill done to vſe them, when common cuſtom of ciuilitie requireth it. I wiſhe that our wordes, were always joined to our intention and affection, as neere as it is poſsible, ſo to follow in all, and through all, the pure and naked ſimplicitie of a virtuous hart.

5. A man that is truly humble, would rather that another ſhould ſay of him that he is a miſerable wretche, that he is

nothing.

nothing, nor worth nothing, then to ſay ſo much him ſelfe : at leaſt, if he know that any man ſay ſo of him, he doth not gainſay it, but agreeth to it with all his hart: for ſince he beleeueth firmely & vnfainedlie, that he is in deed worth nothing, he is right glad to haue others of his mind and opinion.

6. Manie ſay that they leaue mentall prayer for thoſe that are perfect, that they themſelues are not worthie to frequent ſuch an exerciſe. Others proteſt they dare not communicate often, becauſe they feele not them ſelues pure enough. Others that verely they feare leaſt they ſhould diſgrace deuotion, if they ſhould entermedle with it, by reaſon of their great miſerie and frailtie Others refuſe to employ their talent in the ſeruice of God, and of their neighbour, becauſe (ſay they) they know theire owne weaknes, and feebleneſſe: and that they feare to become proude if they ſhould be inſtruments of any good: & that in giuing light to others, they ſhould conſume them ſelues. All this is an artificiall kind of humilitie, not only falſe, but alſo malignant, wherby one ſeeketh ſecretlie and ſubtilly to blame the guifts of God, or at the leaſt with the cloke of humilitie, to

couer

couer the loue of his owne humour and ſlothfulnes. *Demaund of God a ſigne, either from heauen aboue, or from the depth of the ſea belovv*: ſayd the prophet to vnhappie Achaz, and he anſwerd: *I vvill demaund none, neither vvill I tempt God.* O wicked man, he would ſeeme to beare great reuerence to God, and vnder colour of humilitie, excuſeth him ſelfe from aſpiring to the grace which Gods goodneſſe offereth vnto him: but he vnderſtood not, that when our Lord offereth vs his graces, it is pride to refuſe them: that the guifts of God, oblige vs to receaue them, and that true humilitie, is to obey and follow his will and deſire the neereſt we can. But Gods deſire is, that we become perfect vniting our ſelues vnto him, and imitating him the beſt we can. The proud man which truſteth in him ſelf, hath juſt occaſion (if he knew it) to vndertake nothing: but he that is humble is ſo much more courageous, by how much more vnable he acknowledgeth him ſelfe: and according to the meaſure that he meaſureth his owne frailtie, his boldnes in God increaſeth; for all his truſt is in God, and God (he knowes) delighteth to exalt his omnipotencie, in our infir-

mitie,

mitie, and to magnifie his mercie, by our miſerie, We muſt then humbly and holily dare and vndertake, what ſoeuer is judged fit and conuenienr, to our ſpirituall aduancement: by them that haue the guiding of our ſoules.

7. To thinck one knoweth that which he knoweth not, is an expreſſe follie: to play the learned man in that, in which it is manifeſt we haue no skill nor experience, is an intolerable vanitie. For my part, I would not take vpon me a learned mans perſon, euen in things which I were certaine that I knew wel enough: as cõtrariewiſe, I would not counterfet my ſelfe altogether ignorant, When charitie requireth, we muſt readilie and ſweetlie communicate to our neighbour, not only that, which is neceſſarie for his inſtruction, but withall, that which is profitable for his conſolation: for humilitie, which hideth and conceaſeth virtues, to conſerue them in their puritie, doth neuertheles diſcouer them and make them ſhew themſelues, when charitie commandeth, to increaſe and perfect them. Wherin ſhe reſembleth a tree in the Iſles of Tylos, which all nigh long, ſocketh and encloſeth

vp her faire carnation flowers, and doth not open them, but at the rising of the sunne, so that the inhabitants of the countrie do say, that these flowers do sleep by night: for euen so humilitie, conereth and hideth all our virtues and humane perfections, and letteth them not be seene abroad, but when charitie commandeth: and charitie being a virtue not humane, but heauenly, not moral but diuine, is the verie true sunne of al other virtues, vpon which she must therefore euer predominate: so that humilitie which is preiudicious to charitie, is without all doubt, false humilitie.

8. I would neither conterfeit a foole, nor a wiseman: for if humilitie forbid me to counterfeit my selfe wise, simplicitie and plainnes forbid me likewise, to coũterfeit my self a foole: for as vanitie and pride are contrarie to humilitie; so are affectation and dissembling cõtrarie to simplicitie, and plaine-dealing. And if some great seruãts of God haue made as if they had been fooles, to render them selues more abiect in the eyes of the worlde we must admire them, and not imitate them: for they had motiues that induced them to this excesse, which were so peculiar vnto them, & extraor-

dinarie

dinarie, that no man ought from thence to inferre any conſequence for him ſelfe. As for Dauid, when he daunced before the arke of the teſtament, with ſome more demonſtration of myrth, then ſeemed to beſeeme the maieſtie of a king, he did it not as counterfaiting any fooliſh myrth, but ſimplie and plainlie vſed he theſe exteriour motions, conformable to the extraordinarie gladnes which he felt in his hart. True it is, that when Michol his wife vpbraieded him for this fact, as to baſe and fond for a king, he was neuer a whit ſorrie to ſee him ſelfe deſpiſed: but perſeuering in the true and ſincere repreſentation of the joye which he had conceaued in his ſoule, he proteſted that he wus likewiſe glad to receaue to a little ſhame for the loue of his God. And conſequentlie I ſay, that if for acts of true and profound deuotion, thou be eſteemed ſimple, abject, and baſe minded, humilitie will make thee rejoyce at this happie ſhame, the cauſe whereof is not in thee, but in them that lay it vpon thee.

*That humilitie maketh vs loue our owne debaſement and abjection.*

## CHAPTER. VI.

1. I PASSE farther Philotheus, to tel thee, that aboue all things thou loue thy owne abiection. But thou wilt aske me, what it is to loue our owne abiection In lattin abiection is all one with humilitie, and humilitie with abiection: for ſo when our Ladie in her ſacred hymne, ſayth, that all generations ſhould tearme her bleſſed, becauſe God had ſeene the humilitie of his hādmaide: her meaning is, that our Lord beheld with great loue her abiection, her baſenes, and lowneſſe, to endowe her with fauours & ineſtimable graces. Yet there is great difference betweene the virtue of humilitie, and abiection: for abiection is the littlenes, baſenes, poornes, & the nothing that is in vs of our owne ſelues, we not knowing nor conſidering it. But as for the virtue of humilitie it is a true feeling knowledge, and voluntarie acknowledgement, of our abiection and vileneſſe.

2. But the principall point of humilitie conſiſteth, not only in this willing acknowledgement of our abiection, but to loue it, and take a delight and contentement in it: not for want of courage or magnanimitie, but to

extoll

extoll ſo much the more the diuine majeſtie, and to eſteeme much better of our neighbour in compariſon of our ſelues. This point is that which I exhort thee to inſiſt in moſt of all, and that thou mayſt the better vnderſtand and conceaue it. Conſider that amongſt the afflictions and troubles which we ſuffer in this life, ſome of them be baſe, contemptible, and abiect: other be honourable, and glorious, and many applie them ſelues willinglie to honourable tribulations, but ſcarce any at all will abide thoſe that be abiect & ignominious. So a deuout hermit all ragged, and ſhiuering for cold, euerie bodie honoureth his torne habit, taking compaſſion of that which he endureth: but if a poore tradeſeman, a decayed gentleman, or a poore gentlewoman be in the ſame caſe, men deſpiſe and mock them: and ſo thou ſeeſt how their prouertie is abiect, and ignominious. A religious man receaueth deuoutly a rigorous reprehenſiō of his ſuperiour, and a child of his father, and all men count it and call it mortification obedience, and good manners: but let a knight, or ſome great ladie, ſuffer the like of another, and although they do it for the loue of God, men will call

it cowardlineſſe, puſillanimitie, & lack of courage: behold heere is another abject euil. One hath a cancker on his arme, and another vpon his face: the firſt hath only the diſeaſe, which is bad enough; but this other iointly with the diſeaſe, hath contempt, ſhame, and abiection in all companie. What ſay I then of louing abiection? I ſay, that we muſt not only loue the harme it ſelfe, which we do by the virtue of patience: but we muſt alſo loue the contempt, the ſhame, the vilenes, baſenes, and abiection thereof, which we doe by the virtue of humilitie.

3. Againe there be ſome virtues, that ſeeme abiect and contemptible, other that are honorable and reſpected by all men. Patience, meeknes, plain-dealing, ſimplicitie, & humility it ſelfe are of the number of thoſe virtues, which worldly men hold as vile, and abiect: contrariwiſe they make great eſtimation of wiſdome, fortitude, and liberalitie. There be alſo diuerſe actions of the ſelfe-ſame virtue, whereof ſome be contemptible, and others honorable; to giue almes, and to pardon iniuries and offences, are both of them acts proceeding from charitie: and the firſt is honoured of all men, the laſt

moſt

moſt baſe in the eyes of the blind world. A young gentleman or gentlewoman, that will not diſorder themſelues, with a companie of diſſolute mates in prating, dancing, drincking, ſuperfluous pompe, and curioſitie of apparell, ſhallbe ſcoffed at and cenſured by others, and their laudable modeſtie, termed hypocriſie or affected ſanctitie: To loue theſe cenſures, to rejoyce in that the world hath this opinion of vs, is to loue our owne abiection. Behold againe another ſort of abiection which we muſt loue. We goe to viſit the ſick, many of vs together: if I beſent to the moſt miſerable, that is to me an abiection in the iudgement of the world, and for that cauſe will I embrace it more willingly: but if I be ſent to viſit a perſon of more qualitie, it is an abiection according to the iudgement of the ſpirit, for there is not in it ſo much virtue nor merit and therefore I will loue this abiection. Likewiſe one falleth in the midſt of the ſtreet, and not only receaueth damage thereby, but is alſo ſhamfully laughed at: this is an abiection which we muſt make much of.

4. There are ſome defects alſo,

which haue no other harme in them, but only the ſhame that they bring with them: and humilitie, though it require not that one ſhould committ them of ſett purpoſe; yet it requireth that one diſquiet not him ſelfe, for hauing fallen into ſome ſuch defect. Theſe defects which I now ſpeak of, be certaine fooleries, inciuilities, inconſiderate acts, or words, which as we ought to eſchew before they be committed, to obey ciuilitie and prudence: ſo when they are once committed, we muſt be content with the reproache that commeth thereby, and accept it willinglie, that ſo we may follow the rule of holie humilitie. I ſay yet more: if I chaunce to diſorder my ſelfe through paſſion, or diſſolution, or to ſpeak ſome vndecent words, where with God and my neighbour are offended: I will repent my ſelfe hartelie, with true ſorrowe for the ſinne committed, and procure to repare the harme or offence done to my neighbour the beſt that poſſible I can: but I will be content, and right glad, with the ſhame, contempt, and abjection which thereby I haue incurred; and if the one could poſſibly be ſeparated from the other, I would ſincerely caſt

away

away the ſinne, and earneſtlie retaine the abiection.

5. But though we loue the abiection and contempt, which followeth ſome euil or defect of ours: we muſt not neglect the redreſſe of the ill (that cauſed it) by conuenient and lawfull meanes, eſpecially, when the euil is of ſome conſequence and importance. As if I haue ſome deformed loathſome diſeaſe vpon my face. I will procure to haue it cured, but not to haue men forget the deformitie which it cauſed. If I haue committed ſome foolery which is offenſiue to no man, I will not excuſe my ſelfe, at all: becauſe although it was a defect, and a fault, it is not permanent, and therefore it needeth no excuſe but only for the abiection, ſhame, or contempt which befalls me for it, and to excuſe that, is againſt humilitie. But if through my vnaduiſednes and follie, I haue offended, or ſcandalized any man: I will make amends for the offence by ſome probable excuſe, becauſe it containeth a permanent ill; and that charitie obligeth me to blot out and deface if I can.

6. To conclude it happeneth ſome times, that charitie commandeth vs to remedie and wipe away, the abiection

& contempt which we incurre, becauſe our reputation & good name, is neceſſarie for the edification of our neighbours. And in that caſe, though we remoue abjection & contempt, from our neighbours eyes, leaſt he ſhould be ſcandalized or troubled therby: yet muſt we carefully lock it vp like a pretious Iewell in our hart, that we our ſelues may be edified therby.

7. Perchaunce thou wouldeſt learne of me, Philotheus, which abjections amongſt all are to be eſteemed beſt? and I tell thee plainly in one word, that thoſe are moſt profitable to our ſoules, and moſt acceptable to God, which happen to vs as it were by chaunce, or by the courſe, condition and eſtate of our life, becauſe we chooſe them not, but receaue them only from the hands of God, that ſends them, whoſe election and choice we know, is always better for vs, then our owne. But if we were to chooſe them our ſelues, then the greateſt are the beſt for vs: and thoſe are to be eſteemed greateſt, which are moſt contrarie to our inclinations, (ſo that they be conformable to our vocation) for to ſpeak the truth once for all, our owne choice ſpoileth in a manner, and bringeth to naught

all

all our vertues. O who will giue vs the grace, to say from our hart in all sinceritie with that great king: *I haue made choice to be an abiect in the house of God, rather then to dwell in the tabernacles of sinners?* None certainly can giue vs this grace (deare Philotheus) but he that to exalt vs, liued and died for vs in such manner, that he was esteemed the outcast of men, and the most abiect of the people.

I haue told thee many things Philotheus, which no doubt will seeme somewhat hard vnto thee when thou considerest them: but beleeue me, they will be sweeter then sugar or hunny to thee, when thou doost put them in practize.

*How to keep our good renouvne in the practize of humility.*

## Chapter. VII.

1. HONOVR, praise, and glorie are not giuen to men for euerie ordinarie vertue, but for some excellent and notable vertue: for by praise we seeke to perswade others to esteeme the excellencie of some man in whome such a vertue excelleth: by honour

we proteſt that we our ſelues doe eſteeme him therefore: & glorie in my iudgement, is nothing els, but a certaine luſtre, ſplendour, or ſhining brightneſſe of reputation, which ariſeth f. ō the concourſe of many praiſes & honours. So that honours and praiſes, are as it were pretious ſtones and pearles, from whence glorie produceth his luſtre, and varniſh, like to enamel. Now humilitie, not being able to endure, that we ſhould haue any opinion, of our owne excellence or precedence before others, cannot likewiſe ſuffer, that we ſhould hunt after praiſe, honour, nor glorie, which be due only to ſome kind of excellencie: but yet the conſenteth to the aduertiſement of the wiſeman, who admoniſheth vs, to haue care of our credit: becauſe good renowne is an eſtimation, not of any excellencie, but abſolutly, of an ordinarie prudence, and integritie of a well-gouerned life, which humilitie forbiddeth not to acknowledge in our ſelues, and ſo conſequently willeth vs to deſire this reputation. True it is, that humilitie would likewiſe cōtemne this renowne, if charitie ſtoode not in need of it: but becauſe it is one of the foundations of humane ſocietie, and without it, we are not

only

only vnprofitable, but alſo damageable to the communitie in which we liue through the ſcandall which it receaueth by our ill name, there charitie requireth, and humilitie accordeth, that we procure and moſt carefullie conſerue our good renowne.

2. Againe, as the leaues of trees, though in them ſelues of no great valew, yet ſerue for very much, not onely to beautifie the trees, but alſo for the conſeruation of their fruicts, whilſt they be yet young and tender: ſo good renowne, of it ſelfe not much to be deſired, is notwithſtãding exceeding profitable, both for the ornament of our life, as alſo for the garde and conſeruation of our virtues, eſpecially while they be yet tender and feeble, as being but newlie habituated in vs. The obligation of maintaining our reputation, and of procuring to be ſuch in deed, as men thinck vs to be, forceth a noble courage, in a manner, with a ſweet kind of violence. Let vs conſerue our virtues my Philotheus, as iewels very acceptable to God, the chiefe and ſoueraigne obiect of all our actions. But as they that would keep fruict very long, are not content to ſtew, conſit and conſerue them with ſugar, but with all put them into veſſels fit and commo

dious for the perſeruation of them: ſo albeit the loue of God be the principal preſeruer of our virtues, yet may we with all imploye our good name and renowne, as a thing moſt conuenient to keepe them in vigour.

3. Yet muſt we not be ouer-punctuall, nor too curious and exact in conſeruation of our reputation: for ſuch as be ſo tender and tickliſh in their good name, are like vnto them, that for euerie ſlight infirmitie do take phyſick. For as theſe imagining by ſuch extraordinarie care, to conſerue their health, do vtterly ouerthrow it: ſo theſe jealous defenders of their reputation, do altogether looſe it by ſtanding ſo much vpon it, becoming therefore phantaſticall, murmurers, pick-quarrells, and prouoke the malice of bad tongues againſt them. To diſſemble an iniurie offered, or to contemne it, is ordinarily a farre better remedie, then the reuenging or quarrelling vpon it, for contempt of calumniations, maketh them vaniſhe away: whereas if we be moued and angred with them, we ſeeme to confeſſe and aduow them as deſeruedly offered vs. Crocodiles hurt none but thoſe that do feare them: neither doth detractation endamage anie,

but

but ſuch as are aggrieued therewith. Exceſſiue feare of looſing our eſtimation, argueth great diſtruſt of the true foundation thereof, which is the ſinceritie and vnfained vprightnes of a virtuous life, and good conſcience. Townes that haue woodden bridges ouer great riuers, doe feare leaſt they ſhould be borne downe by euerie flood, or encreaſe of waters: but they that haue bridges built of ſtone, do not care but only for extraordinarie inundations: So they that haue a ſoule well grounded in Chriſtian perfection, doe contemne the ordinarie exceſſe and ouerflowing of iniurious tongues; but ſuch as knowe them ſelues weake in perfection, are diſquieted with euery blaſt of broad mouthed companions. And indeed (Philotheus) he that will haue the good opinion of all men, looſeth it with all men, ſince it is impoſſible to pleaſe all men with one manner of carriage; ad he deſeruеth to looſe his reputation, that ſeeks to keepe it, or haue it among thē, whoſe vices make them infamous.

4. Reputation and good renowne, is but a ſigne whereby we may vnderſtand where virtue is lodged, it is virtue then that muſt be preferred before all.

Wherefore

Wherefore if any call and count thee an hypocrite, becauſe thou giueſt thy ſelfe to deuotion; or hold thee for a coward, and baſe minded perſon, becauſe thou haſt put vp an iniurie for Gods ſake: laugh at ſuch mens words and opinions; for beſide that ſuch iudgements are only made by fooles, contemptible ideots, or vaine braggars, a man muſt not forſake virtue, nor ſtirre out of the path of true pietie, although he ſhould looſe his reputation and fame; we muſt make more eſteeme of fruict, then of leaues, and preferre interiour and ſpirituall virtues, before externall and corporall goods. It is lawfull to be zelous, but not to be idolaters of our credit; as we muſt not offend the eyes of the good, ſo muſt we not ſeeke to content the opinion of the malitious. The beard is an ornament to the face of euerie man, and large treſſes of haire grace womens heads: if one pull away by the rootes (as it were) the beard from the chinne, or the heare from the head, it will very hardly grow againe: but if it be onely cutt and polled, nay though it ſhould be ſhaued away all together, it would ſoone growe againe, and wax as copious as it was before. So although our credit and reputation be

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curt and ſhauen, as a man may ſay, by a detracting tongue (which Dauid ſaith is like to a *sharpe razour*) we muſt not therefore be diſquieted, for by and by it will ſpring foorth againe, not only as faire as euer it was, but much more ſound and beautifull. But if our vices, diſſolute manners, and wicked life, take our reputation from vs, it will ſcarce grow againe, or be reſtored entirely, becauſe it is ſo in a manner pulled vp by the roote. For the roote of true reputation, is virtue and good life, and therefore, as long as that is aliue in vs, our fame and credit will allways ſprout and growe, and bring foorth fruit of honour and eſtimation, due to virtue.

When vaine conuerſation, vnprofitable familiarity, fond friendſhip, & haunting of idle companie, hurt our reputation: we muſt preſently renounce and forſake them, for a good name is of more price and valew then all vaine contentments and paſſe-times; But if for the exerciſe of pietie, for profit and encreaſe in virtue and deuotion, for marching cheerfullie towards eternall happineſſe, men grumble, repine, murmur, and cauill at vs: then ſuffer theſe maſtiues to bark againſt the moone, for

though

though they may be able for a time, or among some men, to raise an ill opinion against our good name, and by that meanes as it were, shaue and polle away that ornament of our virtues; they will notwithstanding spring vp againe as abundantly as before, and the razour of these malicious back-biting tongues, wilbe to our credit, as the gardeners hook to the vine, which by cutting off leaues, & prunning some superfluous branches, makes it become more fructefull.

5. Let vs fixe our eyes alwayes vpon our Sauiour Iesus Christ crucified for vs, and marche on confidently in his seruice, simplie and plainlie, yet prudentlie and discreetlie: and he wilbe the protector our of our reputation; if he suffer it to be taken from vs; it is either to honour vs with a farre more glorious renowne, or at least wise, to make vs profit in the exercise of holy humilitie, whereof one onely ounce, is better then a thousand pounds of honours and estimations. If we be vnjustlie defamed, let vs meekly and quietly oppose the plaine truth against false calumniation: If then neuertheless cauills perseuer, let vs likewise persuer in humbling our selues, resigning our reputation, to-

gether

gether with our ſoule into Gods hands, we cannot place it in better ſecuritie; Let vs ſerue God in infamie or good fame, according to ſaint Paules example, that we may ſay to God with Dauid, for thee (ô Lord) haue I ſuffered ſhame, and confuſion hath couered my face. I except neuertheleſſe certaine enormious crimes, ſo infamous, that no man ought to ſuffer him ſelfe to be falſelie charged with them: when he can lawfullie diſprooue the defamers; and certaine perſons likewiſe, vpon whoſe reputation and credit, the edification of manie ſoules dependeth: for in theſe caſes we muſt with tranquilitie and diſcreet moderation, ſtand vpon the defence of our honour and good name, according to the doctrine of al diuines.

*Of meeknes and gentlenes towards our neighbours; and remedies againſt anger.*

## Chapter VIII.

1. The holye Chriſme which by apoſtolicall tradition we vſe in the church of God for confirmations and conſecrations, is compoſed of oile of Oliues, mingled with Baulme which beſide other things, re-

preſent-

preſenteth vnto vs, the two deere and louely virtues, which ſhined in the ſacred perſon of our Lord, and which he moſt particularly did commend vnto vs, as if by them our hart were eſpecially to be conſecrated to his ſeruice, and applied to his imitation: *Learne of me* (ſayth he) *for I am meeke & humble of hart.* Humilitie perfecteth vs to God ward, and mildnes, or meeknes towards our neighbour. The Baulme which (as I ſayde before) ſinketh to the loweſt place in all other liquors, repreſenteth humilitie: and the oyle of Oliues, which ſwimmeth always aboue other liquors, ſignifieth mildnes and affabilitie, which among all virtues is moſt excellent and of delightfulleſt appeerance, as being the flower of charitie: for charitie (according to S. Bernard) is then moſt perfect, when it is not onely patient, but mild alſo and courteous.

2. But take heede, Philotheus, that this myſticall Chriſme, compoſed of meekenes & humilitie, be indeed with in thy hart, for it is one of the greateſt ſubtilities of the deuil, to make many a man verie curiouſly ſtudie, to make a ſhewe of theſe two virtues in words and exteriour complements, who not examining throughly their inward affectiõs

eſteeme

eſteeme them ſelues humble and meek, where as in deed they be nothing ſoe; which we may well perceaue, becauſe for all their ceremonious mildnes and humilitie, at the leaſt croſſe word giuen them, at the verie leaſt iniurie proffered them, they puffe and ſwell like toades, with meruailous arrogancie and impatience. They ſay, that thoſe who haue taken the preſeruatiue, commonlie called, the grace of S. Paul, ſwell not at all by the bittyng and ſtinging of Vipers, prouided that the preſeruatiue be not counterfeit: in like manner, when humilitie and mildnes are true and vnfained, they preſerue vs from the burning ſoares and ſwelling humours, which iniuries are wont to raiſe in mens harts But if being ſtung and bitt by the ſlaunderous and malicious tongues of our enemies, we ſwell with fiercenes, ſpite, and rage: it is an euident ſigne, that our humilitie and meeknes, is not franck and free, but artificiallie counterfetted.

3. That holie and illuſtrious patriarche Ioſeph, ſending back his brethren from Egypte to his father, gaue them this only aduice: *Be not angrie by the vvay* I ſay the ſelf ſame to thee, Philotheus, this wretched life is but a

waye

waye to the happie life of heauen: let vs not be angrie one with another in this waye, but marche with the troupe of our brethren and companions sweetlie, peaceablie, and louingly: and I meane we should do so roundly without all exception. Be not angrie at all, if it be possible, take no occasion or pretext whatsoeuer be offered, to open the gate of your hart to anger, for S. Iames tells vs very brieflie, and without any distinction or reseruation: *the anger of man vvorketh not the iustice of God.*

4. We must indeed resist the euil, and suppresse the vices of them that are vnder our charge, constantly and stoutly: but yet mildly, and perceablie. Nothing so soone tameth the Elephant being angred, then the sight of a little lambe: nothing breaketh so easilie the force of canon shott, as soft wooll: we esteeme not so much the correction that proceeds from passion, though it be accõpanied with neuer so much reason, as that which hath no other cause or beginning but reason, For the soule of mã being naturallie subiect to the rule of reason, is neuer subject to passion but tyrannicallie: and therefore when reason is accõpanied with passion, she maketh her selfe odious. her just gouernement being

abased

abaſed & vilyfied, by the fellowſhip of the tyrãt paſſiõ. Princes do honour & cõfort their people exceedinglie, when they viſit them with a peaceable traine: but when they come garded with armed troupes, though it be for the good of the common wealth, their coming is allwaies diſpleaſing and dammageable, for let them keepe militarie diſcipline, neuer ſo rigorouſly among their ſoldiours, yet they can neuer bring it ſo to paſſe, but ſome diſorder will alway chaunce, whereby the good poore man is iniuried. Euen ſo, as long as reaſon ruleth, and exerciſeth ſweetly and mildlie the chaſtiſements, corrections, and reprehenſions due to offences, although they be inflicted exactly and with rigour, euerie man loueth and liketh of it: but when ſhe brings with her thoſe armed paſſions of wrath, choler, ſpite, and rage, taunts, and frownings (which S. Auſtin calleth the ſoldiours of reaſon) ſhe maketh, her ſelfe more dreaded then loued, and euen her owne hart becomes therby afflicted, and ill handled.

5. Better it is (ſayth the ſame glorious Saint writing to his friend Profuturus) to denie the entrie to anger, be it neuer vpon ſo juſt & reaſonable a cauſe, then to receaue it, be it neuer ſo little

into

into our hartes: for being once admitted, it is hardly gott out adores againe: for it entreth like a little braunche, and in a moment waxeth a great tree: and if it can but gaine the night of vs, that the sunne do but sett vpon our anger (which the Apostle forbiddeth) conuerting it selfe into hatred and rancour, there is almost no remedie to be freed from it: for it nourisheth it selfe with a thousand surmises and false persuasions, because neuer was there yet any angrie man, that thought his anger to be causeleese, or vniust. It is better then and easier, to learne and accustom our selues, to liue without choler, then to vse our choler and anger moderatlie, and discreetly. But if through imperfection and frailtie, we find our selues surprised and ouertaken therwith, it is better to chace it away speedelie, then to stand dallying, and as it were coping with it. For giue it neuer so little leaue, and it will be mistresse of the fort, and like the serpent, which can easilie draw in his whole bodie, where he can once get in his head.

6. But thou wilt say, how shall I represse and refraigne my anger once heated and inflamed? Thou must Philotheus, at the first assault of choler, speedilie

dilie aſſemble thy forces together, reflecting vpon that which thou haſt in hand, not rudely nor violently, but mildly and gentlie, though ſeriouſly and in all earneſt. For as wee ſee in the audiences & aſſemblies of the ſenats or courts, the vſhers with crying of peace, make more noiſe a great deale, then thoſe whome they bid to be ſilent: ſo it happeneth manie times, that endeuouring with impetuoſitie and maine force to aſſwage our choler, we ſtirre vp more perturbation and trouble in our ſelues, then the motion it ſelfe of choler, had done before, ſo that the hart being thus troubled, is no more maiſter of it ſelf.

7. Secondly after this ſoft and ſweet ſtraining of thy powers, to reflect vpon them ſelues, practize the aduice which S. Auſtin being now old, gaue vnto the young biſhop Anxilius. Doe (ſaith he) that which a mā ſhould doe. If that be chaunce thee, which the man of God ſayd in the pſalme. *My eye is troubled for anger*, haue recourſe vnto God crying, *haue mercy vpon me ô Lord*, that he may ſtretche foorth his right hand to repreſſe thy choller. I meane, that we ſhould inuoke the aſsiſtance of God when we perceaue our ſelues ſhaken with choler; (imitating the Apoſtles,

when

when they were tossed with winds and tempest vpon the waters,) for he wil cõmãd our passiõs to cease,& cause a quiet calme to ensew. But I admonishe thee, that alway the praier which thou makest against this passiõ of ãger which thẽ possesseth & presserh thee, be exercised meeklie, leasurly, & calmely, not violẽtly, hastely, or turbulẽtly, & this selfe same rule must be obserued in all remedies which are applied against this passion of anger.

8 Thirdly, so soone as thou perceaueste, that thou hast done some act of choler, repare and redresse the fault immediatly, with another contrarie act of mildnes, exercised promptly and sweetly towards the same person, against whome thou wast angrie. For as it is a soueraigne remedie against lying, to vnsay it, and goe back from the lie, euen in the verie place where thou toldest it: so is it an excellent salue against anger, to applie sodainly, and out of hand, a contrarie act of mildnes and courtesie: for greene wounds (they say) are easiest to be cured,

9. Fourthely, when thou art at repose and tranquillitie, and without any occasion or subject of choler, make great store and prouision (as they say) of meeknes, and gentlenes, speaking all

thy

thy words, and working al thy actions, and vſing all thy behaueour, in the ſweeteſt, ſofteſt, and mildeſt manner thou canſt: calling to mind that the ſpouſe in the canticles, had hunnie, not only in her lippes, but alſo vnder her tongue, that is in her breſt: not hunnie only, but milke too; for ſo we muſt not only haue ſweete and courteous wordes to our neighbour, but they muſt proceed alſo from the bottom of our hart. Neither muſt we haue this hunnie ſweet mildnes, which is pleaſaunt and odoriferous, in our conuerſation with ſtrangers, & forreners abroade, but with all the milk ſweet behaueour, and fatherly, or brotherly cariage alſo within doores, amongſt our domeſticall friends, and neere neighbours: wherein they are greatly to ſeek, who in the ſtreet be like Angels, and within their houſe, ſeeme almoſt deuils.

## *Of ſweetnes and gentlenes towardes our ſelues.*

### CHAPTER. IX.

ONE of the beſt exerciſes of meekne, is that which we may practize towards our owne ſelues:

neuer despightfully fretting against our owne imperfections. For though reason command, that we should be displeased & sorrie when we committ any faults, yet we must allway eschew all melancholie, despightfull, & bitter displeasure: wherin manie do egregiously offend, who stirred vp a little to choler and anger, are angrie that they be angrie, & frett & chafe, to see them selues chafe; for by this manner of proceeding, their hart is (as a man may say) soaked in choler; and though it seemes to them, that the second anger, conquers and banniſhes away the first, yet notwithstanding it openeth an entrance and a passage, for a new choler at the first occasion that shalbe offered. Besides that these angers, frettinges, and bitter chafing against our selues, tend to pride, and haue no other roote nor beginninge but selfe-loue, which troubleth and vnquieteth the soule to see it selfe vnperfect.

2. The dislike then which we must haue of our faults, must be a sober, quiet and setled dislike. For as a judge, punisheth much better any malefactour; when he giueth sentence, his reason being vntroubled with passion, and his spirit in calme, then if he should pro-

nounce

nounce the ſentence with a paſſionate minde, becauſe judginge in paſſion, he chaſtiſeth not the faults according as they are, but according as he himſelfe is: ſo we correct our ſelues much better, by calme & ſetled repentance, then by ſower, fretting, and fuming diſlike; for repentance done with violence of paſſion, is neuer according to the heauineſſe of our fault, but according to the ſway of our inclinations. For example, he that much affecteth chaſtitie, will vex himſelfe with an vnſpeakeable bitterneſſe, for the leaſt fault that he ſhould committ againſt it: and will but laugh at a groſſe ſclander and detraction proceeding from him. On the other ſide, he that hateth the ſinne of detraction, will afflict his ſoule for murmuring a little, and make no reckening of a grieuous fault cõmitted againſt chaſtitie: & ſo of others. And this ſpringeth frõ no other fountaine, then that they judge not their conſcience by reaſon, but by paſſion.

3. Beleeue me Philotheus, as the good aduiſes of a father, giuen ſweetly & hartely to his child, haue farre more operation to correct him, then choler & indignatiõ: ſo whẽ our ſoule ſhal haue done any fault, if we reprehend it with a quiet & ſweet reprehenſiõ, more by compaſſiõ,

thē by passion,& gētlie encouraging our selues to amendement, the repentance conceaued therevpon,will penetrate farther, and sinck deeper in vs,then a frettfull angrie, and storming repentance.

4. For my part, if (for example) I had a great affection and desire, not to fall into the sinne of vaine-glorie, and yet notwithstanding should haue fallen grieuously into the self same vice: I would not reprehend my soule in this manner: Art thou not a miserable and abhominable caytife, that after so many resolutions, hast suffered thy selfe to be caried after this vanitie? fie for shame, lift not vp thy eyes to heauen, blind, impudent, traitorus, and dosloyall to thy God; and such like chafing fumes of reprehension; but I would reprehend it rather with reason, and compassiuely in this sort. Ah my poore hart, we are now fallen into the ditche, which we, had so resolutely determined to escape. Well, let vs out againe, and forsake it hereafter for euer. Let vs yet againe call vpon the mercie of God, and trust in it, and hope that he will louingly assist vs, to make vs hence forward more constant, and so let vs turne into the plaine way of humilitie. Courage my soule, from this day we will stand vpon our watch

watch and garde, God will aide vs, we ſhall proſper by his grace. And vpon this gentle reprehenſion, would I build a ſound and firme reſolution, neuer to fall againe into that fault, vſing to that end, the meanes conuenient, and eſpecially the aduice of my director.

5. But if notwithſtanding, one find, that his hart is not ſufficientlie moued with this ſweet manner of reprehenſion: he may reproach the fault to him ſelfe & check his ſoule ſomewhat roughly, to raiſe a virtuous ſhame in it: prouided that after he hath thus roundely rated & reuiled his hart, he end ſweetly and meekly, cõcluding all his chiding, with a mild quiet confidence in God, imitating that great penitent, who ſeeing his ſoule afflicted, eaſed it in this manner: *VVhy art thou ſad, ô my ſoule, and vvhy doeſt thou trouble mé? Hope in God, for I vvil confeſſe vnto him, the ſauing health of my countenance, and my God.*

6. Raiſe vp againe thy hart therefore from his fall, with all repoſed quiet, humble thy ſelfe hartelie before God, acknowledginge thine owne miſerie, not much wondring at the fall, for it is not ſtraunge, that weakenes ſhould be feeble, or miſerie wretched. Yet for all that, deteſt from thy hart, that thou haſt ſo

often offended God, and with cheerfull courage, and humble confidence in his mercie, returne to the path of virtue from which thou haſt ſwarued.

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*That we muſt handle our affaires with diligence, but not with too much eagrenes, and ſolicitude.*

## Chapter. X.

1. The care & diligence which we ought to haue in our buſines, are things much different from ſollicitude, carke, and ouermuch earneſtnes. The Angels haue care of our ſaluation, & do procure it diligently: but for all that they take no thought, they are not ſolicitous therefore, for care and diligence in our cauſe, belong to their charitie: ſolicitous, & vexinge thoughts, be cleane contrarie to their felicitie: for care & diligence may be accompanied with tranquilitie & peace of mind, but ſolicitude is allways joyned with trouble of ſpirit.

2. Be carefull then and diligent in all thy affaires, for ſince God hath commẽded them to thy truſte and charge, it is his will that thou take care of them: but if it be poſſible, be not ſolicitous, take

no thought for them, vndertake thē not with anxietie, and too much feruour: force not thy ſelfe in the matter, for all violent impreſſions trouble the judgement, and blind reaſon, and hinder vs from doing well, that which we deſire to do ouer earneſtly.

3 When our Lord reprehēded S. Martha, he ſayd: *Martha, Martha, thou art ſolicitous, and troubleſt thy ſelfe about many things*. Where thou ſeeſt, if ſhe had been onely carefull, ſhe had not been troubled, but becauſe ſhe was full of ſolicitous thoughts, & vnquietneſſe, ſhe vexed & troubled her ſelfe, and for that cauſe did our Lord reprehend her. Riuers which glide ſmoothely through the dale, beare great boates, & rich merchandiſe, & the raine which falleth gentlie in the champion countrie, maketh the ground to abound in graſſe & corne, but brookes & rilles, which runne with violēt downefalles, or great ouerflowings, ruine the bordering villages, and are vnprofitable for traffique; as likewiſe tempeſtuous and ſtormie ſhewers, ſpoile both fildes and meadowes: Neuer came worke to be well donne, that was followed with too much earneſtnes. We muſt diſpatche with leaſure, and ſoft fire, maketh ſweet malt (as the old prouerbe ſayth:) he

that maketh too much haſt, (ſayth Salomon) is in danger of ſtumbling, or hurting his feet: we ende our affaires ſoone enough, when we end them well enough. Droanes make more hunnie then Bees, and flie much more haſtelie, but they make combes onely and not honny: ſo they that take exceſſiue thought, and goe about their buſineſſe with ouermuch ſolicitude, ordinarilie, neither do much, nor well.

4. Flies diſquiet vs not by their ſtrength, but by their number: and great affaires doe not vexe vs ſo much, as a nũber of affaires of little valewe; whatſoeuer affaires then befall thee, receaue them contentedly, with meekenes, and repoſe of ſpirit, & endeuour to diſpatch them by due order, one after another, for if thou ſtriue to doe them all at once, the ouermuch labour wil tyre & werie thee, & make thee grone vnder the burthen, & diſable thee from bringing any thing to good end.

5. In all thy buſineſſe, repoſe thy ſelfe wholly vpon Gods prouidence, by whoſe onely meanes, thy deſignements will growe to a good effect: yet neuertheleſſe for thyne owne part be diligẽt, & do thy endeauour faire and ſoftly, cooperating with Gods help: & thus doing, beleeue

what

what ſucceſſe ſoeuer followes thy endeauour, is moſt profitable for thee (if thou placeſt thy confidence in God as thou ſhouldeſt) how euer it ſeeme good or bad, according to thy owne particular iudgemẽt. Like as little childrẽ who with one hãd hold faſt by their father, & with the other gather ſtrawberries, or primroſes alõg the hedges: ſo whilſt thou manageſt the affaires of this worlde with one hand, lay hould with the other vpon the prouidence of thy heauenly Father: turning thy ſelfe toward him fro time to time, to ſee if thy husbandrie and labours be pleaſaunt vnto him. And take heede aboue all things that thou let not goe his hand, or become vnmindfull of his protection: for ſo thou wilt not be able to goe one only ſtep without falling to ground. My meaning is (my Philotheus) that amidſt thy affaires, & cõmon occupations, which require not ſo earneſt attẽtion, thou think vpon God more then vpon thy affaires: and when thy affaires be of great importance, that to be well done, they require thy whole attention, then alſo oftentimes thou muſt reflect vpon God, And as they that ſaile vpon the ſea, to arriue at the deſired coaſt, looke more often vp to heauen, then downe vpon the ſea where they ſaile:

doe thou ſo, and God will work with thee, in thee, and for thee, and all thy labours ſhalbe ſeconded with cõſolations.

*Of Obedience.*

## CHAPTER XI.

1. CHARITIE onelie placeth vs in the hight of perfection, but obedience, chaſtitie, and pouertie are three excellent inſtruments to attaine vnto it. Obedience conſecrateth our ſoule, chaſtitie dedicateth our bodie, pouertie applieth our goods & ſubſtance, to the loue, & ſeruice of almightie God. Theſe be the three branches of the ſpirituall croſſe, which euerie man muſt beare, all three grounded vpon the fourth vnderbraunche, which is humilitie. I will not ſay anie thing of theſe three virtues as they are vowed ſolemnelie, for ſo they appertaine onelie to religious perſons: nor as they are profeſſed by a ſimple vowe, for though alwayes a vowe giueth a peculiar valew and merit vnto all virtues, yet for the purpoſe which heere we pretend, it is not neceſſarie they ſhould be vowed, ſo that they be well obſerued. When they are vowed ſolemnelie, they place a man

in ſtate of perfection, but to come to perfection it ſelfe, it ſufficeth that they be well obſerued: for there is great difference betwixt the ſtate of perfection, & perfection it ſelfe all biſhops & religious are in the ſtate of perfection, and yet all attaine not to perfection, as we ſee but too too often. Let vs endeuour then, Philotheus, to practize well theſe three virtues, euerie one of vs according to our vocation: for though they promote vs not to the ſtate of perfection, they will bring vs to perfection it ſelfe, and we all haue obligation to practiſe theſe virtues, though not all after one faſhion.

2. There are two ſorts of obedience: the one neceſſarie: the other voluntarie. By neceſſarie obedience, thou muſt obey thy eccleſiaſticall ſuperiours, as the Pope, Archbiſhops, Biſhops, Paſtours, and ſuch as are their deputies: thou muſt obey thy ciuil ſuperiours, to wit, thy Prince, and his magiſtrats, which he hath eſtabliſhed ouer thy countrie: and finally, thou muſt obey thy domeſticall ſuperiours, father and mother, maiſter and miſtreſſe. This obedience is called neceſſarie, becauſe no man can exempt him ſelfe, from the debt and dutie of obeying the aforeſayd ſupe-

riours, whome God hath placed in authoritie, to command, and gouerne, each one according to the charge appointed vnto him ouer vs. Doe then that which they commaund, and that is neceſſarie obedience: but to doe this more perfectly, their counſailes alſo, muſt be followed & their inclinations and deſires, ſo farre as charitie and prudence will permitte thee. Obey them, when they command ſuch things as are agreable to thine owne will, as to eate, to recreate thy ſelfe: for though it ſeeme no great virtue to obey in theſe occaſions, yet would it be a great vice to diſobey in them. Obey them when they command things that are indifferent in them ſelues, or in thy judgement, as to weare this, or that habit, to goe this way, or that way, to ſing, or to be ſilent: and it wilbe verie commendable obedience. Obey them when they command hard, diſpleaſaunt, and vneaſie things: and it wilbe perfect obedience.

3. Obey I ſay ſweetly without replie, promptly without delaye, cheerfullie without repining, and aboue all, obey louingly, for loue of him, who for our loue made him ſelfe obedient, euen to the death of the croſſe, and who (as S. Bernard ſayth) choſe rather to looſe his

life,

life, then to looſe obedience.

4. To learne to obey eaſilie thy ſuperiours, accuſtome thy ſelfe to condeſcend and follow the wil of thy equalls, giuing place to their opinions, when they are not vicious, or naughtie, without all ſtrife wrangling or contention, accommodate thy ſelfe willingly to the deſires of thy inferiours, ſo farre as reaſon may permitte, and neuer exerciſe any imperious commands ouer them, ſo long as they be good and virtuous.

5. It is a great deceit and errour in vs, to imagin that we would obey more eaſilie, if we were religious, when we find our ſelues rebellious to ſuch as God hath placed ouer vs.

6. We call that obedience voluntarie, where vnto we bind and oblige our ſelues by our owne choice, and election, and which is not impoſed vpon vs by anie other. Men chooſe not ordinarilie their prince, their biſhop, their father or mother, nor manie times men their wiues, nor women their husbands: but they chooſe their ghoſtlie father, and ſpiritual directour. If then thou chooſe by vow to obey, (as we ſayd aboue, that the holie mother Thereſa, beſides her obedience ſolemnelie vowed

to the ſuperiour of her order, bound her ſelfe by a ſimple vowe to obey father Gratian) or if without a vowe thou dedicate thy ſelfe to the obedience of ſome guide and gouernour, yet allways is this obedience termed voluntarie, becauſe it is grounded, vpon our free will, and depends vpon our owne election.

7. We muſt obey all our ſuperiours, but euerie one in that, in which he hath charge ouer vs: as in that which belongeth to ciuil policie, and publique affaires, we muſt obey our prince; our prelats in that which belongeth to eccleſiaſticall matters; our father, our huſband, & our maiſter in domeſtical buſineſſe; and our ghoſtlie father or ſpirituall director, in the peculiar guidance of our conſcience, and ſoule

8. Cauſe thy ghoſtlie father, to order diſpoſe, and impoſe, all the actions of pietie, which thou ſhouldeſt exerciſe, for ſo they wilbe more excellent, clothed with a double beautie and merit; the one taken from them ſelues, becauſe they are good of their owne nature and ſubſtance; the other taken from thy obedience to thy director, in virtue whereof thou doeſt performe them. Happie are the obedient, for God will

neuer

neuer ſuffer them to goe aſtraye.

## *Of the neceſſity of Chaſtitie*

## CHAPTER. XII.

1. CHASTITIE is the lillie of vertues it maketh men equall to Angels. Nothing is beautifull but by puritie: and the puritie of men, is chaſtitie. Chaſtitie is called honeſtie, and the profeſſion thereof, honour: it is named, integritie; and the contratie thereof, corruption. In few words, chaſtitie hath this excellencie a part, to be jointlie, the beautifull and louely virtue of ſoule and bodie.

2. It is neuer lawfull to receaue any vnchaſt delight from our bodies in any ſort whatſoeuer, but onely in lawfull marriage: for the ſanctitie of that ſacrament by juſt recompence, repaireth the loſſe we receaue in that kind of pleaſure. And yet euen in marriage, the honeſtie of the intention muſt allways be kept, that though there be ſome indecencie in the delight taken, yet there be always puritie and cleannes, in the intention and will that receaueth it. The chaſt hart, is like the mother-pearle, which receaueth no drop of

brackiſh

brackish water, but onely the deaw that falleth from heauen: and a chaſt hart admitteth no pleaſure, but onelie in marriage, which is ordained from heauen: Excepting onelie the lawfull delight of marriage, it is not lawfull ſo much as in thought, to entertaine voluntarilie, and deliberatlie, any voluptuous or carnall delight.

3. The firſt degree of this virtue, may be (my Philotheus) to take heed of intertaining any kind of pleaſure, that is prohibited, or forbidden; as all thoſe, are, which are receaued out of marriage; and thoſe likewiſe which are taken in marriage, but not according to the rule of marriage. For the ſecond degree, refraine as much as is poſſible, from all vnprofitable and ſuperfluous delights, although lawfull, and permitted. For the third degree, fix not thy affection vpon the pleaſures and delights ordained and commanded in marriage it ſelfe for though it be lawfull to vſe thoſe delights, which are neceſſarie for the end, and inſtitution of matrimonie, yet for all that, we muſt neuer fix our hart there vpon.

4. All perſons and eſtates need this virtue. They that be in widow-hood, muſt haue a courageous and ſtrong

chaſtitie,

chaſtitie, to auoide not onlie the preſent or future obiects, and occaſions of delights, but to reſiſt the imagination which lawfull pleaſures, receaued in marriage in former times, may breed in their remembrance, their minds therefore being more ſubiect to vncleane allurements, and vnchaſt impreſſions. For which cauſe S. Auguſtin admireth the puritie of his deere friend Alypius, who had whollie deſpiſed and forgotten the pleaſures of the fleſhe, though taſted by him ſometimes in his youth. And trulie we ſee, that when fruites are not yet tainted with rottenneſſe, they may be well preſerued, ſome in ſtraw, ſome in ſand, & ſome in their owne leaues: but being once tainted with a little rotte, it is almoſt impoſſible to preſerue them long, but by confiting or conſeruing them in honnie and ſugar. Euen ſo chaſtitie which is not yet violated, may manie wayes be garded and kept whole, and vntouched: but being once corrupted, though but a little, cannot be preſerued, but by an excellent deuotion, which (as I haue oft repeated) is the honnie and ſugar of the mind.

5. Virgins haue need of a meruelous ſimple and tender chaſtitie, not ſuffring the touch of anie thing contrarie to

their

their cleannes, but to banniſhe without all delay from their verie thoughts, all ſorts of curious conceipts, repreſentations, or remembrances of carnall pleaſures: which indeed, deſerue not that men ſhould deſire them, ſince Aſſes, and ſwine be more capable of them, then men. Lett theſe pure and louely-cleane ſoules therefore, neuer doubt, but that chaſtitie is incomparablie better, more delightfull, & more honourable, then anie pleaſure contrarie therevnto. For, as great Saint Hierom ſayth, the deuill endeuoureth violentlie, to force virgins to deſire the triall of theſe fleſhlie pleaſures, preſenting and painting them to their thoughts, infinitlie more pleaſaunt and delicious, then indeed they are: which manie times troubleth them much, eſteeming (as this Saint ſayth) that to be more ſweet, which they haue not as yet taſted. For as the little Butterflie, ſeeing the flame of a candle, houereth curiouſlie about it, to proue whether it be as ſweet, as it is faire; and forced with this fantaſie, ceaſeth not, till ſhe burne her ſelfe to death at the verie firſt triall: ſo theſe young folk, ſuffer them ſelues oft times, to be ſeaſed with the fond and falſe imagina-

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tion, which they frame of the pleaſure of voluptuous flames, that after many curious thoughts ſpent vpon them, in fine they caſt them ſelues vtterly away in the triall of them, more ſottiſh and foolish in this, then the butterflies, which haue ſome occaſion to imagine that the flame is ſweet, becauſe it is beautifull: whereas theſe fond fooles, knowing that the pleaſures which they houer about, are indecent, & diſhoneſt abſtaine not for all that, to proſecute their beaſtlie and brutish delectation.

6. As for maried folk, though the common people cannot be perſuaded thereto, yet is the virtue of chaſtitie moſt neceſſarie to them: for chaſtitie of marriage, conſiſteth not in abſtaining abſolutly and wholly from carnall pleaſures, but in being continent moderate, & temperate in the vſe of them Now as this commandement (be angry, but ſinn not) is in my opinion harder then this, (be not angry:) which is rather giuen to auoide anger, then to rule and gouerne it: ſo is it farre eaſier to keep ones ſelfe altogether frō fleshlie delights, then to keepe due moderation and temperance in them. True it is, that the holy licence of marriage, hath a particular force and virtue, to extinguishe

and

and allay, the heat and fire of concupiſcence. But the frailtie of them that enjoy this licence paſſeth eaſily from permiſsion, to diſsolutenes, and from the vſe, to abuſe. And as we ſee many rich men to robbe and ſpoile, not for want, but for couetouſneſſe: ſo likewiſe we ſee many married folk, to exceed in intẽperance and laſciuiouſneſſe, notwithſtanding the lawfull obiects, wherein they might & ſhould containe their deſires: their vnbridled concupiſcence being like wild-fire, which runneth ſcorching and burning heer and there, without reſting in any one place. It is always dangerous to take violent purgations; for if one take more then they ſhould, or if they be not well prepared, the poore patient receaueth much damage thereby: Marriage was bleſt, and ordained in part, for a purgation, and remedie againſt concupiſcence, and it is, no doubt, a verie good remedie: but yet violent, and conſequently ſomewhat dangerous, if it be not diſcreetly applied.

7. Moreouer, the varietie, and chaunge of humane affaires, beſides often and long diſeaſes, do many times ſeparate husbands from their wiues, and therfore married folke, do ſtand

in neede of two kinds of chaſtitie, the one for abſolute abſtinence from fleshlie delight, when occaſions occurring do ſeparate them: the other, for moderation and temperate vſe of mariage pleaſures, when they liue togethe. S. Catherin of *Sienna* ſaw among the damned, very manie ſoules grieuouſlie tormented, for violating the ſanctitie of holy marriage; not for the greatnes of the ſinne, (as. *Saint* Catherine vnderſtood) for murthers, and blaſphemies are much more enormous: but becauſe when they vſed theſe pleaſures vnlawfully, they made ſmall conſcience of them, and therefore continued the longer in them.

8. Thou ſeeſt then that chaſtitie is neceſſarie for all ſorts of people: *follow peace with all men* (ſayth the Apoſtle) *and holines, without which no man ſhall ſee God*: Where, by holines, is vnderſtood chaſtitie, as S. Hierom, and S. Chryſoſtom obſerue. No my Philotheus, none ſhall ſee God without chaſtitie; none ſhall dwell in his holy tabernacle, that are not pure of hart; and as our Sauiour him ſelfe ſayth, dogges and vnchaſt ſhalbe banniſhed from thence, and *happie are the pure of hart, for they ſhall ſee God.*

*Aduices howw to preserue chastitie.*

## CHAPTER. XIII.

1. BE exceeding diligent to withdraw thy selfe from all occasions and baytes of incontinencie; for this vice worketh insensible, and vnperceaued: and from verie little beginings, proceeds to great inconueniences. It is allwayes more easie to auoide damage before it come, then to redresse it when it is happened.

2. Mens bodies are like glasses, which cannot be caried together touching one another, without danger of breaking; and like fruicts, which be they neuer so sound and well seasoned, yet by touching one another, are tainted with rottennesse. Water it selfe in a vessel, be it neuer so fresh, being once touched by any beast, cannot long time be preserued in his freshnes. Neuer suffer any man (ô Philotheus) to touch thee vnciuilly, either for myrth, or for fauour: for though peraduenture chastetie may be preserued in those actions, that are more of lightnes then of malice: yet the puritie and flower of chastitie,

ſtitie, receaueth ſome detriment & loſſe by them. But to ſuffer thy ſelfe to be touched diſhoneſtlie by any, is the vtter ruine and ouerthow of chaſtitie.

3. Chaſtitie dependeth of the ſoule as of her originall roote, and reſpecteth the bodie, as the matter about which ſhe worketh. This is the cauſe that ſhe may leeſe her ſelfe by all the exteriour ſences of the bodie, and by the temptations and deſires of the ſoule. It is laſciuiouſneſſe to behold, to heare, to ſpeak, to ſmell, or touch any diſhoneſt thing, when the ſoule obſerueth it, dallieth in it, and taketh delight and pleaſure therin. Saint Paul in one word ſayth: *Let not fornication be ſo much at once named amongſt you.* The Bees not only refuſe to touch any carrion, but hate extremely, and therefore flie haſtely, frō all vnſauourie ſmells proceeding from it. The facred ſpouſe in the Canticles is ſayd, to haue her hands full of myrre that it droppeth downe from her fingers, and myrre preſerueth from corruption; her lippes are coloured with a bluſhing vermillion, betokening modeſtie and ſhamefaſtnes in words; Her eyes are of Doues, for their puritie, ſhe weareth golden earings, as neuer daring to heare of any vncleanneſſe, her noſe is

compared

cõpared to the cedars of Libanus, that are incorruptible: such ought to be the soule of Christs seruant, chast, honest, cleane in hands, lippes, eyes, eares, and all her bodie.

4. To this purpose will I tell thee what the ancient father Iohn Cassian reporteth, as from the mouth of Saint Basil the great: who speaking of him selfe, sayde: *I know not what belongeth to women, yet am I not a Virgin.* For truly chastitie may be lost as manie wayes, as there be kindes of lasciuiousnesse, and fleshlie delights: which according as they are great or little, so doe they weaken, wound, or kill it out right. There are certaine particular friendships, and vndiscreet, foolish sensuall passions, which to speak properlie, do not violate and corrupt chastitie, but yet do greatlie weaken it, and staine the beautifull white of this pure virtue. There are others familiarities and passionate friendships, not onelie indiscreet, but vitious, not onelie fond, but dishonest with all, not onely sensuall, but carnal: and by these, chastitie is at least sorelie hurt, and wounded. I say at the least wounded, because it dieth and perisheth altogether when these dalliances and wanton actions

do

do cauſe in the fleſh, the vttermoſt effect of voluptuous dilight: for then it is loſt more vildly, wickedlie, and deteſtablie, then when it is corrupted by fornication, by adulterie, by inceſt; ſince theſe later kindes of diſhoneſtie, are onlie ſinnes; but the former (as Tertulliã ſayth in his booke of chaſtitie, or ſhamfaſtneſſe) are certaine monſters of iniquitie. Now neither Caſſiã, nor I my ſelf thinke, that S. Baſils words are to be vnderſtood of anie ſuch filthie diſorder, when he ſayd of him ſelfe that he was no virgin: but he ſayd ſo onelie for vnchaſt & voluptuous thoughts, which though they defiled not his bodie, yet did they contaminat his ſoule, of the puritie and chaſteneſſe whereof, all generous and noble ſpirits are exceeding jealous.

5. Haunt not the companie of vnchaſt perſons, principallie, if withall they be ſhameleſſe, and impudent, as for the moſt part they be. For as the hee Goates licking the ſweet Almond trees with their tongues, do make them degenerate into bitter Almonds: ſo theſe wanton ſoules, infected with the ſtinche of fleſhlie luſts, do ſcarce ſpeak to anie of either ſex, but they make them in ſome ſort, fall from the clean-

neſſe of their chaſtitie: they beare poiſon in theire eyes, and in theire breath like Baſiliskes. But contrariwiſe, keep companie with chaſt & virtuous people: meditate & reade oftē holy things: for the wotd of God is chaſt, and maketh them chaſt, that delight therein: which made Dauid compare it to the Topace, a pretious ſtone, whoſe propertie is, to aſſwage the ardour of concupiſcence.

6. Keepe thy ſelfe allwayes neere and cloſe to Ieſus Chriſt crucified: ſpirituallie by meditation: and reallie by hōlie communion: for as they that lie vpon the herbe Agnus caſtus, become them ſelues chaſt: ſo thou reſting and repoſing thy hart in, and vpon God, (who is the true chaſt and immaculate lambe) thou ſhalt ſoone perceaue thy ſoule cleanſed from all kind of laſciuiouſneſſe.

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*Of powertie of Spirit, to be obſerued in riches.*

## Chapter. XIIII.

1. Blessed are the poore in Spirit, for theirs is the Kingdome of heauen:

heauen: accurſed then be the rich in ſpirit, for the miſerie of hell is for them; I call him rich in ſpirit, who hath riches in his ſpirit, or rather hath his ſpirit whollie buſied and and buried in his riches. The Alcyons make their neſts no bigger then the palme of a hand, and leaue but one little hole in them, on the vpper ſide: then do they place them vpon the edge of the ſea-ſhore, and frame it ſo firme and ſound in all parts, that when the waues doe chance to hoiſe them ſelues vp, yet the water can neuer get in, but they remaine floting aboue the waues; hauing allwayes as it were, the vpper hand of the ſea, euen in the middeſt of the ſea. Thy hart (deare Philotheus) muſt be in the ſelfe, ſame manner, open onlie to heauen-ward, and impenetrable, neuer giuing place to riches & tranſitorie goods; with which if thou chaunce to abound, yet keepe thy hart free from, doating on them with too much affection: let it in the middeſt of great wealth, be alway maiſter of thy wealth, aboue thy riches, not beneath, franck and free out of them not entangled in them. No, no, lodge not this celeſtiall ſpirit of thine, in theſe baſe earthlie goods, let it be alwayes ouer them, neuer in them.

2. There is great difference betwixt hauing poiſon, and being poiſonned. Al Apothecaries almoſt, haue poiſon to vſe at diuers occaſions but they are not for all that empoiſoned; becauſe they haue not poiſon in their bodies, but in their ſhoppes. Euen ſo thou mayſt haue riches, without being empoiſonned at all with them: if thou keep them in thy bagges, or in thy houſe, and not in thy hart. To be rich in deed, and poore in thought, and deſire, is the greateſt felicitie of a Chriſtian: for he hath by that meanes, the commoditie of riches for this world, and the merit of pouertie, for the world to come.

3. Ah Philotheus, no man will confeſſe him-ſelfe to be couetous, euerie one contemneth in words that baſeneſſe and vilenes of hart: they lay their excuſe vpon the great charge of children, which vrgeth them; vpon the rule of wiſdome, which requireth, that men ſhould diligentlie lay vp meanes to liue; they neuer haue too much, ſome neceſſities are alwayes found out to gett more. Nay the moſt couetous wretch of all, will not onelie not confeſſe him-ſelfe to be ſuch, but thincketh in his conſcience he is not

couetous. No, forſooth, is he not; for couetouſneſſe is a monſtruous ague, which maketh it ſelfe ſo much more inſenſible, by how much more violent and burning it is. Moyſes ſaw that holie fire, which burned in the buſh, and yet conſumed it not at all: but this profane fire, conſumeth and deuoureth the couetous perſon, and yet burneth him not, nay in the middeſt of his heates, and ardour, he boaſteth of the cooleſt refreſhing ayer that hart could wiſh, and eſteemeth his inſatiable and vnquencheable drought, to be a naturall and delectable thriſt.

4. If thou deſire long, ardentlie, and vnquietlie the riches which thou haſt not, it is but a juſt to ſay, that thou deſireſt not to come by them vnlawfullie, neither doeſt thou leaue to be couetous for all that. He that deſireth a long time, with burning thriſt, and vnquiet wiſhes, to drinck, albeit he deſire cold water onlie, yet he giueth ſufficient witneſſe that he is troubled with an ague. O my Philotheus, I, know not, I, whether it be a juſt deſire, to deſire to haue juſtlie, that which another poſſeſſeth juſtlie: for it ſeemeth to me, that by ſuch, deſire we

would profit our ſelues, by the dammage of others. He that juſtlie poſſeſſeth anie commoditie, hath he not better right to keept it juſtlie, then we to deſire to haue it juſtlie? And why then ſtretch we our deſire to his commoditie, to diſpoſſeſſe and depriue him of it? Although this could be a juſt deſire, verilie it is not charitable, for we our ſelues would not in anie caſe, that another man ſhould deſire, no not juſtly, to haue that, which we doe and will juſtly retaine. This was the ſinne of Achab, who deſired to haue Naboths vinyard juſtlie, which Naboth much more juſtlie deſired to keepe: Achab deſired it continuallie, ardentlie, vnquietlie, and therefore offended God.

5. Expect (my Philotheus) to deſire thy neighbours goods, till he him ſelfe deſireth to part from them, for then his deſire will make thy deſire to be not onlie juſt, but charitable alſo. For I giue thee leaue, to haue a diligent care, to augment thy ſubſtance and wealth, ſo that it be done, not onelie juſtlie, but quietlie alſo and charitablie.

6. If thou affect much the goods, which thou haſt not, if thou be much troubled about them, ſettling thy hart,

and

and bending all thy thoughts to gaine them, and fearing with a feeling apprehenſion to looſe them, beleeue me that thou haſt yet the fitte of this burning ague of auarice. For they that haue ſuch fitts, drinck the water that is giuen them, with a haſtie greedineſſe, and a certain attentiue pleaſure, which healthie men accuſtome not to haue. It is impoſſible to take great pleaſure in a thing, but that our affection is much placed vpon it.

7. If thou chaunce to ſuffer anie loſſe of thy goods, and feele thy hart clogged with ſorrow, and afflicted therwith: beleeue me, Philotheus, thou beareſt ouer much affection to them; for nothing ſo much witneſſeth the loue we beare to a thing which we haue loſt, as the affliction and diſcontent, which we ſhew for the loſſe.

8. Deſire not then with a full deliberate, and earneſt deſire, the wealth and commoditie, which thou haſt not: and ſettle not thy hart vpon that which al readie thou haſt; diſcomfort not thy ſelfe for the loſſes which befall thee: and then thou ſhalt haue ſome reaſon to ſay and beleeue, that being rich in effect, thou art notwithſtanding poore in affection; that thou art indeed poore

in ſpirit, and conſequentlie, that the kingdome of heauen appertaineth vnto thee.

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*How to practiſe true and reall pouerty, remayning notwithſtanding reallie riche.*

## Chapter. XV.

1. The painter Pharraſius, repreſented in his pictures, the people of Athens by a moſt wittie inuention, painting out their diuerſe and variable humours, cholerick, vnjuſt, vnconſtant, vncourteous, mercifull, high-minded, proude, humble, and cowardly: and all this together. But. I (my deare Philetheus, would doe more then all this, for I would put into thy hart, riches and pouertie both at once, a great care, and a great contempt, of temporall affaires.

2. Take much more care to make thy temporall goods profitable, and gainfull, then worldly men doe. Tell me, the gardiners of great princes, are they not more curious, and diligent to deck and trimme vp the gardens they haue commended to them in charge, then if they were their owne in pro-

prietie?

prietie? And what is the reaſon thereof? becauſe without doubt they conſider thoſe gardens, as Kinges and Princes gardens, vnto whome they deſire to make themſelues acceptable, by their good ſeruice. My Philotheus, the wealth and poſſeſſions which we haue, are none of ours, God hath committed them vnto our charge to cultiuate them, and his will is, that we make them profitable and gainfull: and therefore we doe him good ſeruice when we take care of them. But this care muſt be in vs greater, & conſtanter then worldings haue of their riches. For their labours are for the loue of them ſelues, and ours muſt be for the loue of God Now as ſelfe loue is violent, troubleſome, and haſtie; ſo the care that we take to ſatisfie this ſelfe loue, is full of vexation, of anguiſhe, and diſquiet; And as the loue of God is ſweet, peaceable, and quiet: ſo the care which proceedeth from it, although it be euen about worldly goods, is both amiable, ſweet, and gracious. Let vs then haue this gracious care of preſeruing, yea and of encreaſing our temporall commodities, whenſoeuer any juſt occaſion ſhall preſent it ſelfe, and ſo farre foorth, as our

eſtate and condition requireth: for God will that we doe ſo, for the loue of him.

3. But take heed that ſelfe-loue deceaue thee not, for ſome-time it counterfaiteth ſo craftilie the loue of God, that thou wouldſt verilie think it were the ſame. Now that it deceaue thee not; and that this care of thy temporal goods, turne not into ſecret auaricе, ouer and aboue that which I ſayd in the chapter going before, we muſt very often practize, a true, reall, and actuall pouertie, in the middeſt of all the riches and wealth, that God hath giuen vs.

4. Allwayes then abandon ſome part of thy goods, beſtowing it vpon the poore with a willing hart, for to giue away that which one hath, is to impouerifh him ſelfe willinglie, and the more one giueth, the more poore he becometh. True it is that God will pay it & rẽder it all againe, not only in the next world, but euen in this preſent life; (for nothing ſo much proſpereth our tẽporall eſtate, as almes-giuing) but notwithſtãding, vntill ſuch time as God doth reſtore & repay that which thou haſt thus giuen, thou remaineſt by ſo much poorer in deed thẽ thou waſt. O how holy & rich is that pouertie, which cometh by almes deeds?

5. Loue poore folk, & pouertie, for ſo ſhalt thou become poore in deed becauſe as the holy ſcripture teacheth, *vve are made like the things vvhich vve loue.* Loue makes louers fellowes, & equalls; *vvho is vveake* (ſayth *S.* Paul) *vvith vvhome I am not vveake?* he might haue ſaid likewiſe: who is poore, with whome I am not poore? for loue made him like thoſe whome he loued. If then thou loue the poore from thy hart, thou ſhalt be truhe partaker of their pouertie, & become as poore, as they. But if thou loue the poore, witneſſe this thy loue, by going oftē among them: be glad to ſee them in thine owne houſe, and viſit them in theirs; keep them companie willingly, reioyce that they approach nigh thee in the church, in the ſtreet, and els where. Be poore in talking, ſpeaking, and conuerſing, courteouſlie amonge them: but be richehanded, giuing them liberallie of thy goods, as hauing more abundance.

6. Wilt thou goe one ſteppe farther, my Philotheus, cōtent not thy ſelfe to be poore, but procure to be poorer then the poore thē ſelues. And how may that be? The ſeruant is inferiour to his maiſter: be thou then a ſeruant of the poore · goe and attend on them in their beds, when they are ſick, I ſay attend on them, and

ſerue them with thine owne hands: be their cooke thy ſelfe, and at thine owne expences, be their landreſſe, and bleacher of their linnen. O Philotheus, this manner of ſeruice, is more glorious then a kingdome. I cannot ſufficiently admire the ardent affection, with which this councell was put in practize by S. Lewes, one of the greateſt kings vnder the ſunne, & I meane, one of the greateſt in all kind of greatnes & excellence. He waited oft times at the table of the poore, whome he nouriſhed, & cauſed three poore men almoſt euerie day, to dine at his owne table, & eate him ſelfe often the reliques of their potage, with ſuch a loue as the like hath not beene ſeene. When he viſited the hoſpitalls of ſick folks (which he did verie often) he ſerued them ordinarilie, which had the moſt horrible and loathſome diſeaſes, as lazers, cankers, and ſuch like: and performed all this ſeruice vnto them bare-headed, and kneeling on the ground, conſidering and reſpecting in their perſons, the Sauiour of the world: and cherriſhing them with as tender a loue, as any ſweete mother could doe her one child. Saint Elizabeth daughter to the king of Hungary, often-times put her ſelfe amongſt

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the poore, and for her recreation, ſometimes would apparell her ſelfe like a poore woman amongſt her ladies, ſaying vnto them, if I were poore, thus would I attire my ſelfe. O good God (Philotheus) how poore were this Prince and princeſſe, amidſt their royall riches, and how rich were they, in this their damirable pouertie! Bleſſed be they that be poore in this ſort, for vnto them belongeth the kingdome of heauen. *I was hungry, and you gaue me to eate: I was naked and you clothed me; poſſeſſe you the kingdom prepared for you, from the foundation of the world:* will the king of the poore, and of kings, ſay at his great doomes day.

7. There is no man but vpon ſome occaſion, one time or other, ſhall ſtand in neede of ſome commoditie. Sometimes comes a gueſt whome we ought, or would entertaine royallie, and for the preſent, we haue nothing to receaue him in good ſort withall; Sometime our beſt apparell is in one place, and we our ſelues in another, where occaſion requireth, that we ſhould goe better clothed. It happens another time, that all the wines of our cellars doe worke, and looſe their taſt: ſo that there remaine onely low, and greene wines,

for

for our owne vſe. Another time in a long journey, we light vpon ſome cottage to lodge in, where all things are lacking; where there is nether table, nor chaire, nor bed, nor chamber, nor aniе to ſerue vs. To be brief, it is a verie ordinarie thinge, to ſtand oft times in need of ſome neceſſarie commoditie, be we otherwiſe neuer ſo rich: well, this is to be poore in effect, and in verie deed, when we lack theſe things. Philotheus, rejoice in ſuch occaſions, and accept them with all thy hart, and ſuffer them cheerfully, for Gods loue.

8. When ſome inconuenience befalles that empoueriſheth thee, either of a great deale, or of a little, as tempeſt, fire, inundations, dearth, theeues, proceſſe, perſecution, or the like, ô then Philotheus, is the time indeed, to practize pouertie of ſpirit, receauing with mildnes this loſſe & diminiſhing of our wealth, and accommodating our ſelues, patientlie and conſtantlie, to this vnexpected empoueriſhement. Eſau preſented him ſelfe to his father, with his hands all hairie, and ſo did Iacob likewiſe: but becauſe the haire that couered Iacobs hands, ſtuck not to his owne skin, but to his gloues, one migh haue taken away the haire from him without hur-

ting

ting him: but becauſe the haire of Eſaus hands, grew vpon his owne skinne, and not vpon his gloues, being hairie by nature, he that would haue endeuoured to pull of his haire, ſhould haue put him to paine and torment, and he would haue ſtriued and ſweat to defend him ſelfe from fleaing. When our riches cleaue to our verie ſoule, if tempeſt, if theeues, if a catch-pole do but ſnatch anie peece from vs, what complaints, what ſtirres, what impatience preſently ſhew we? But when our riches cleaue but onely to the care that God would haue vs take, and do not ſtick to our hart, if they fleece vs, and deſpoile vs of them, we do not fall beſide our ſelues therefore, nor looſe the quiet and tranquillitie of mind. This is the difference betwxit beaſts, and men as touching their clothes: for beaſts clothes, ſtick to their fleſhe, and mens apparel, are only caſt about them, ſo that they may be put off and one at their pleaſure, without anie paine or inconuenience.

*How to practize richnes of Spirit, in reall pouertie.*

CHAP.

## CHAP. XVI.

1. BVT if thou chance to be verilie poore in deed, Philotheus, O God, be then poore likewiſe in ſpirit: make a virtue of neceſſitie, and valu this precious pearle of pouertie at the high rate and eſtimation which it deſerueth. The luſtre thereof is not diſcouered perfectlie in this world, and yet neuertheleſſe it is exceeding rich and beautifull.

2. Be patient, becauſe thou art in good companie. Our Lord, and our Ladie, the Apoſtles, ſo manie Saincts, both men, and wemen, haue been exceeding poore, though they had meanes to be riche, yet they contemned riches. How manie great worldlinges haue there been, and are, who euen with mightie contradictions and reſiſtance of their friends, haue endeuored, and doe intend with incomparable care, to find out holie pouertie, and enjoy her companie in cloiſters and hoſpitalls: Witneſſe S. Alexis, holy Paula, holy Paulinus, S. Angela, and a thouſand other, And behold heere, Philotheus, holie pouertie more fauourable to thee, then to them, ſhe preſenteth

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her ſelfe vnto thee of her owne accord thou haſt mett with her, without ſearching paiuſully after her: embrace her then, as a deare friend of Ieſus Chriſt who was borne, who liued, and died in pouertie, pouertie was his nurſe, and his hoſteſſe all his life.

3. Thy pouertie Philotheus, hath two great priuiledges, by which ſhe can make thee rich in merits and deſarts. The firſt is, that ſhe came not vnto thee at thy owne inuiting, or election, but by the only will and choice of God, who made thee poore, without any concourſe of thy owne will. That then, which we receaue purely from Gods holy will, is allway moſt acceptable vnto him, prouided that we receaue it cheerfully, and for loue and reuerence of his holy will; where there is leaſt of our owne will, there is moſt of Gods pleaſure: the ſimple and pure acceptance of Gods will, maketh patience moſt excellent, and meritorious.

4. The ſecond priuiledge of thy pouertie is, that it is a pouertie poore in deed, and in good earneſt. Pouertie that is commended, cherriſhed, eſteemed, ſuccoured, aſſiſted, is not altogether poore, and hath yet ſome riches

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in it. But pouertie which is deſpiſed, eſchewed, reuiled, reproached, and abandoned of all, is pouertie in deed. Well ſuch is ordinarilie the pouertie of worldlie men, for becauſe they are not poore by their owne choice, but by meere neceſſitie, men make no great account of their pouertie, and making no great account of it, their pouertie is poorer then the pouertie of religious men: notwithſtanding that religious pouertie, hath a verie great excellencie, and much more recommendable, by reaſon of the vowe and holie intention, for which it was choſen.

5. Complaine not then (my deare Philotheus) of thy pouertie. For we cõplaine not, but of that which diſpleaſeth vs: and if pouertie diſpleaſe thee, thou art no more poore in ſpirit, but rich in affection.

6. Be not diſcomforted, that then thou art not ſo well ſuccoured and aſſiſted, as is meete and requiſite, for in this want conſiſteth the excellence of pouertie. To haue a deſire to be poore indeed, and yet not willing to haue incommoditie, is an ouer great ambition: for that were to be willing, to haue the honour of pouertie, and the commoditie of riches.

7. Be

7. Be not ashamed to be poore, or to aske almes for Gods sake. Receaue with humilitie that, which shalbe giuen thee, and take the deniall meekly and quietlie. Remember often the voyage, which our Ladie made into Egypte, to carie thether her deere childe, and how much contempte, pouertie, and miserie she was driuen to suffer. If thou liue thus, thou shalt be most rich amideſt thy pouertie.

*Of friendship: and first of fond, and fruictlesse friendship.*

## Chapter. XVII.

1. Loue hath the first and chiefe place among all the passions of the soule: it is the king of all the motiõs of the hart, it changeth all the other into it selfe, and maketh vs altogether such, as is the thing which we loue: take heed then, O Philotheus, that thou loue no bad thing, for then thou thy selfe wilt become altogether bad. Now of all loue, frindship is the most dangerous, because other loue may be built vpon cõmunication, hardly can one haue frindship with another, without participating of his qualities and conditions.

2. All

2. All loue is not amitie or frindship for one may loue and not be beloued, and thē is there loue, and not frindship: becauſe frindſhippe, is a mutuall loue, and if the loue be not mutuall, it is not, frindshippe. Neither is it enough that it be mutuall, but the parties that loue one another, muſt know and acknowledge the affection that is betweene them: for If they know it not, they haue loue one to the other, but not frindshippe. Theſe muſt be alſo ſome ſort of communication betweene them, for that is the ground of amitie: and according to the diuerſitie of communications, frindshippe alſo is diuerſe: & communications are diuerſe, according to the diuerſitie of goods which they do mutually cōmunicate: If they be falſe, vaine, and forged goods, then is the frindshippe falſe and forged: if they be good indeed, thē is the frindshippe true, and the more excellent the goods communicated be, the more excellent is the frindshippe. The honnie is beſt, that is gathered frō the bloſſoms of the ſweeteſt and excelleteſt flowres: and as there is honie in Heraclea a Prouince of Pōtus, which is poiſonous, and maketh them ſenceleſſe that taſt of it, becauſe it is gathered from the venemous heatbe

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Aconitum, which groweth in great abundance in that countrie: euen ſo frindshipp grounded vpon the cõmunication of falſe and vitious things, is altogether falſe and wicked frindshippe.

3. The communication of carnal pleaſures, is a mutuall propenſion & inticement to ſuch delights: which can no more beare the name of frindshippe among men, then the ſelfe ſame communication of pleaſures among aſſes & horſes. And If there were no other communication in marriage, there were alſo no frindshippe at all: but becauſe beſide that communication of thoſe delights, neceſſarie for the procreation of children, there is alſo in the eſtate of marriage, mutuall & indiuiſible cõmunication of life, labour, goods, affections, & of indiſſoluble faith & loyaltie, therefore is the loue of marriage a trew and holy frindshippe.

4. Frindshipp grounded vpon the cõmunication of ſenſuall pleaſures, is verie groſſe, & vnworthie the name of frindshippe, as alſo is that which is founded vpon friuolous and vaine virtues, which depend only of the judgemẽt of the ſence. I call thoſe pleaſures ſenſuall which principally & immediatly are receaued by the operations & actions of the exte-

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riour ſences of the bodie, as is the beholding of faire beautie, the hearing of ſweet voices, touching daintie bodies, & the like. I call friuolous virtues, certaine abilities & vaine qualities, which feeble and ignorant witts call virtues, and perfections Harken to the greater part of maidens, women, & young folk, they will not faile to terme ſuch a gentlemã wondrous virtuous, and endewed with great perfections becauſe he danceth well, he playeth well at all games, he goeth decentlie apparelled, he ſingeth well, he diſcourſeth well, he is of a courtely behaueour. And jeſting wits eſteeme him moſt virtuous amongſt them, that is the greateſt ſcoffer. But as al other things which depend on the corporall ſences of men, ſo alſo theſe amities, which belong to thẽ, are rightly termed ſenſuall, vaine & friuolous, & deſerue rather the name of follie, or fancie, then of friendſhipp and amitie. Such are ordinarilie the amities of yoũg folke, which reſpect and affect a trimme bearde, faire locks or goodly tramells of haire, louely lookes, ſmiling eyes, gay apparell, idle behaueour, & fond pratling friendſhips, only fitte for the greene age of thoſe louers, whoſe virtue is but yet penn feathered, & whoſe judgemẽt is yet in bloſ-

ſome:

ſome: & ſuch amities, as they are ſlightly grounded, ſo they lightlie paſſe away, & melt like ſnow in the ſunne.

## *Of Loue, and loue toyes.*

## CHAPTER. XVIII.

1. WHEN theſe fooliſh amities paſſe amonſt perſons of diuerſe ſex, without pretence of mariage, they be called rightlie loue-toyes: for being but certaine abortiue, or vntimely images, or rather ſhadowes of amitie, they deſerue not the name of true loue or frindshippe, for their incomparable vanitie & imperfection. And yet by them are the harts of men & women engaged, chained, and entangled the one with the other in vaine, vpon foolish affections, founded vpon theſe friuolous communications, & fond delights, of which but euen now I ſpake. And although theſe fooliſh loues do ordinarilie melt, and turne into carnall actions, and filthie laſciuouſneſſe: yet that is not the firſt deſigne & intention of the perſons betwixt whome they paſſe, for then they would no more be loue toyes, but manifeſt and deteſtable leacherie. Some

times

times manie yeares paſſe, ere any ſuch groſſe wickednesse happen betweene them, that are infected with this follie: and no action wilbe committed directlie contrarie to bodilie chaſtitie: the parties onelie contenting them ſelues to ſteepe their harts, (as it were) in wiſhes, deſires, ſighes, wooing ſpeaches, and ſuch like vanities, and all this for ſundrie motiues and pretenſions.

2. Some haue no other deſigne, then onlie to ſatisfie their harts in giuing and taking loue, following their amourous deſires: and theſe take not much conſideration in choice of their loues, but onlie follow the caſt of their owne inclination: ſo that at the firſt encounter of anie obiect pleaſing their humour, neuer examining the inward conditions, or qualities, of the partie, they will out of hand begin this friuolous communication of wanton loue, and thruſt them ſelues ſo farre into thoſe miſerable ſnares, from which afterward they ſhall haue much a doe to deliuer them ſelues. Others ſuffer thē ſelues to walke that trace of vanitie, eſteeming it no ſmall glorie, to take & linck harts together by loue: and theſe perſons, making election of their loues for glories ſake, ſet vp their ſnares, and

ſpread

ſpread their ſayles, in great, eminent, rare, and illuſtrious places. Others are caried away both by theire amourous inclination, and vaine-glorie jointlie: for though theire hart is alltogether inclined to loue, yet will they not talke of it, without ſome aduantage of glorie. Theſe amities are all naught, fooliſh, & vaine: naught, becauſe they end and die at length in the ſinne of the fleſh, and ſteale away the noble paſſion of loue, and conſequentlie, the hart from God, from the maried wife, & from the huſband, to whome it was due; fooliſhe, becauſe they haue neither reaſon, nor foundatiō: vaine, becauſe they yeeld no profit, nor honour, nor contentment: nay contrarilie, they looſe time, ſtaine honour and giue no other pleaſure, but onely a vaine deſire to hope for they know not what, and pretēd, they vnderſtand not wherefore; for it ſeemeth ſtill to theſe baſe & feeble ſpirits, that there is, I wot not what, to be deſired in the teſtimonies & ſignes which are ſhewed them of mutuall loue: but they cannot tell what it is: ſo that their deſire is endleſſe, & hath no bound, goinge ſtill onward, and vexinge their harts with perpetuall diſtaſts, iealouſies, ſuſpicions, and diſquietneſſe.

3. S. Gregory Nazianzen writinge againſt vaine wemen, & loue-wantons, ſayth merueilous well of this matter; a little parcell of the much, that he directlie ſpeaketh againſt wemen (but may as directlie be applied againſt men) is this that followeth: *Thy naturall beautie is ſufficient for thy husband: but if it be for many men like to a net ſpread out for a flock of foolish birds, vvhat vvill become of it? he vvill be pleaſing to thee, that hath pleaſed him ſelfe in thy beauty: thou vvilt render him glaunce, for glaunce, one vvanton looke for another: ſoone after vvill followu prettie ſmiles, and often times, languishing loue-teares ſhot forth at randome, for an entrance, or firſt begining: but ſoone after vvilt thou paſſe to plaine & manifeſt idle talke. Take heed ô my prating tongue, to tell vvhat vſually followes: yet vvill I ſay this one truth; nothinge of all thoſe things vvhich young men and maidens, ſay, and do together in theſe foolish paſſe-times, is exempted frō great and ſtinginge motions of the flesh; all the tricks of vvanton loue, are linked one vvith another, and do followu one another, euen as one peece of iron drawne by the load ſtone, draweth diuers other peeces likevviſe after it.* O how well ſaith this great and godlie biſhope, what doeſt thou intend to doe? to make loue? but no bodie maketh

loue

loue voluntarilie, that doth not receaue it necessarilie. He that catcheth in this sport, is likewise caught him selfe. The hearbe Aproxis receaueth fire so soone as it commeth neer it: our harts do the like; so soone as they see a hart inflamed with loue for them, they are presentlie inflamed with loue for it. Well (will another say) I will take but a little of this flame of loue. Alas thou deceauest thy selfe, this loue fire is more actiue then thou imaginest, when thou makest account to haue receaued but one sparckle therof into thy hart, thou wilt be amazed to see that in a moment, it will haue seased vpon thy whole hart, and burnt to ashes all thy resolutions, and turned thy reputation into smoke. The wiseman crieth out: *who will haue compassion vpon an enchanter, stung by a serpent?*

I also crie after him: O fooles and senceleſſe harts, thinck you to charme loue, and tame it as you list your selues? you would play and daillie with it, but it will bite and sting you to the hart: & what thinck you then will be spoken of you? euerie one will deseruedly mock and scoffe at you, that would needs vndertake to enchaunt loue, that vpõ a false assurance, would put into your bo-

ſome ſo dangerous a ſnake, which hath enuenomed your ſoule, and poiſoned your honour and eſtimation.

4. O good God! how miſerable a blindnes is it, to trifle away in this ſort, vpon ſo friuolous an aduantage, the principall iewell of our ſoule? Philotheus, God careth not for man, but in regard of his ſoule: nor for the ſoule, but in regard of the will: nor for the will, but in regard of the excellent acts of loue. Alas how much want we of that ſtore of loue which we need? the defect of our loue to God-wards is infinite, and yet in the meane time (wretches that we be) we lauiſh it out, and miſpend it riotouſlie vpō vaine & friuolous things, as if we had enough, and too much to ſpare. But conſider that our great God, who hath reſerued to him ſelfe the loue of the ſoule, onlie for an acknowledgement of our creation, conſeruation, & redemption: will exact a verie ſtraight account, for all theſe fooliſhe expences of ſo pretious riches: if he make ſo rigourous an examination of idle words, what will he doe of idle, impertinent, fooliſh, and pernicious loues?

5. The Walnutte tree endamageth the vines and fields where it is planted: for being ſo great a trouk, it draweth all the

fat

fat & ſappe of the ground where it groweth, and maketh it afterward vnable to nouriſh other plãts, the leaues thereof are ſo ſtuffed together, that they make too large and thick a ſhadow; and allureth trauailers vnto it who to beat downe the nuttes, ſpoile & tread downe all round about it. Theſe wanton loues doe the verie ſame harme to the ſoule: for they do whollie poſſeſſe the ſoule, & ſo vehemently draw all the other motions vnto it, that ſhe is not able to employ her powers in any other good work; their entertainments, communications, parlies, and amourous toyes, are ſo frequent, that all their golden time, all their good leaſure is ſpent in them; & finallie they draw ſo manie temptations, diſtractions, ſuſpicions and other ſuch badde adherents, that the whole hart is tyred & trampled ther with To be brieffe, theſe wanton loues, doe not onely thruſt out of dores the heauẽly loue of God, but with all banniſh the feare and reuerence of his majeſtie, and weaken the ſpirit, impaire their reputation: they are in a word the may-game and paſtime of courtes, but the miſchief, deſtruction, and peſtilence of harts.

*Of trew frindship.*

## CHAPTER. XIX.

1. LOVE euerie one (Philotheus) according as charitie cõmandeth, & that with as feruent a loue as thou canst: but haue frindship onely with those, with whome thou maist communicate in good and virtuous things: & the more exquisite the virtues be, in which this mutuall communication is made, the perfecter will the frindshippe be, that is grounded theron. If the communication between you, be in sciences & learning, the frindship grounded thereon, is indeed verie commendable: & more cõmendable, if the cõmunication be in virtues, with prudence iustice: and discretiõ. But if the mutuall cõmunication, be exercised in the acts of charitie, deuotion, & true Christian perfection, O God, how pretious & excellent will this frindshipbe? it wilbe excellent becausse it cõmeth from God, excellent becausse it goeth to God, excellent becausse it is placed in God, excellent becausse it shall last euerlastingly with God. How good is it to loue vpõ earth, as they loue in heauen: to learne to cherish one another

ther in this world, as we ſhall doe eternallie in the next. I ſpeak not heere of the ſimple loue of charitie, for that muſt be boarne vnto all men, but of ſpirituall frindſhippe, by which two, or three, or manie ſoules, do cõmunicate their deuotion, their ſpirituall affections, & make thẽ ſelues to be but one ſpirit in diuerſe bodies, Such happie ſoules may juſtly ſing; *Behold how good a thing it is, and how pleaſant for brethren to dwell together.* For the delicious balme of deuotion, diſtilleth from one hart to the other, through continuall participation: in ſo much that it may be ſayd, that God hath powred out vpon this frindſhip, his bleſſing and life for euer. All other frindſhips, are but ſhadowes in compariſon of this, their bonds be but chaines of glaſſe or iette, in compariſon of this great bond of holie deuotion, whoſe lincks are all of gold.

2. Make no other frindſhip but this, I meane of thoſe amities, which thou makeſt anew hereafter: for thou muſt not therefore forſake, or diſpiſe the frindſhip, and amitie which either the bond of nature, or the obligation of fore-paſſed duties do bind thee vnto toward thy parents, knisfolks, benefactours, neigbours, and others.

3. Manie peraduenture will ſay vnto thee, that we ſhould haue no kind of particular friendſhip or affection, becauſe it diſtracteth the mind, occupieth the hart, engendreth enuie and emulation: but they are deceaued in their aduiſe, for hauing ſeene in the writings of manie deuout authours, that particular amities, and exceſſiue affections, doe infinit harme vnto religious perſons, they imagin therefore, that it is ſo with the reſt of the world. But there is great difference betweene both caſes. For ſeeing that in a wel ordered monaſtarie, the common intent and deſigne of all the religious, is to tend to true deuotion: it is not requiſite to make any particular and priuate communications of their end, and meanes to attaine vnto it: leaſt ſeatching in particular, for that which is common to them all, they fall from particularities to partialities But for thoſe which liue in the world, and deſire to embrace true virtue: it is neceſſarie to vnite them ſelues together, by a holie friendſhip, to back and encourage one another, to help, & ſupport them ſelues mutuallie, for the obtaining of all pietie and goodnes. And as they that goe vpō plaine ground, need not to be ledd by the hād, though

they

they which go vpon craggie rocks, or ſlipperie wayes, doe hold one by the other to walke more ſteddilie, and ſecurely: ſo they that be in religion, ſtand in no need of particular frindſhips, but they that walk in the ſlipperie pathes of the world, muſt of neceſſitie haue ſome frind or companion thereby, to ſuccour and aſſure one another amongſt ſo manie daungerous paſſages which they are to go thorough. In the world all aſpire not to the ſame end, all are not of one mind: one muſt then doubtleſſe withdraw himſelf from ſome, and joine him ſelfe to other, and ſo make frindſhip according to the pretention of the end which he intendeth: This particularitie, maketh a partialitie indeed, but a holie partialitie which maketh no diuiſion, but only betwixt good and bad, ſheep & goates, bees and drones, which is a ſeparation that is moſt neceſſarie for our ſoules.

4. No man can denie, but that our bleſſed Lord with a more ſweeter, tender, & particular amitie loued *S.* Iohn, Lazarus, Martha, and Magdalen; then he did others of his frinds and acquintãce, for the ſcripture teſtifieth ſo much. All men know that S. Peter tendetlie loued *S.* Mark & Petronilla: & S. Paul

his Timothee, & S. Teela. S. Gregory Nazianzen boasteth a hundred times, of the incõparable friendship which he had with S. Basil the great, & describeth it in this manner: It seemed that in either of vs, there was but one soule dwelling in two bodies: for although you must not beleeue those philosophers, who sayd that al things were in euery thing: yet of vs two you may beleeue, that we were both of vs in each one of vs, & one with in the other: we had both of vs the same pretension to exercise virtue, & to applie all the enterprizes & designes of our life to future hopes, departing in this manner out of this transitory world, euen before we came to die corporallie to it. S. Augustin testifieth that S. Ambrose loued S. Monica exceedinglie for the rare virtues which he marked in her, & that she likewise esteemed of S. Ambrose, as of an Angel of God. But I am too blame to hold thee so long in a matter that is so cleere. S. Hierom, S. Augustin, S. Gregory, S. Bernard, & all the greatest & deuoutest seruãts of God, had most particular amities, without any breach at all of their perfection. S. Paul reproacheth the ill behaueour of the Gẽtils accusing thẽ, that they were people without al affectiõ, to witt, that they

had

had no true frindſhip. And S. Thomas with al other good Philoſophers cõfeſſe, that frindſhip is an excellẽt morall virtue: and he, and they, ſpeak of particular frindſhip, ſince they all ſay, that perfect frindſhipp cannot be extended to manie perſons: ſo that perfection doth not conſiſt in hauing no particular amitie, but in hauing none but good, virtuous, and holie.

*The difference betwixt true and vaine frindship.*

## Chapter. XX.

1. BVT now marke an excellent & neceſſarie aduertiſement, my Philotheus; The honny of Heraclea (of which we ſpake before) which is ſo venimous is like the other which is wholſome, ſo that there is daunger to take the one for the other, or to mingle them both together; for the goodnes of the one, would not hinder the harme which might come by the other. He muſt be vpon his garde, that will not be deceaued in theſe frindships principally when they are contracted betwixt perſons of diuers ſex, vnder what pretence ſoeuer: for the diuel oftentimes chaun-

geth one friendſhip into the other. They beginne in virtuous loue, but if they be not verie warie: fond and idle loue will firſt mingle it ſelfe, then ſenſuall loue, and afterward carnall and fleſhly loue. Nay there is daunger in ſpirituall loue, if one be not verie diſcreet: though in this it be more difficultie for the diuel to coſen vs in the change, becauſe the puritie and milk-white cleannes of this loue, diſcouereth verie eaſilie, the filth that ſathan offereth to mingle with it: and therefore when he enterprizeth to deceaue vs in this, he doeth it more craftilie, and maketh impure affections to ſlide into vs, almoſt without our notice or feeling.

2. Thou mayſt diſcerne worldly friendſhip, from holie and virtuous amitie, as the Heraclean honnie, is knowne from the wholſome: the honnie of Heraclea is ſweeter to taſt, then the ordinary honnie is, becauſe of the luſcious juice of the Aconite, from whence it is gathered: and ſo worldlie amitie floweth with a ſtreame of honnie words, bringeth always abundance of paſſionate ſpeeches, & affectionate commendations, drawne from beautie, from well fauouredne ſ, from gracious behaueour,

and

and other ſenſuall qualities: but holie friendſhip, ſpeaketh ſimplie, plainlie, & francklie, & commendeth nothing but Gods grace & virtue, the onely foundation vpon which herſelf is grounded. The honnie of Heraclea ſwallowed downe, cauſeth a dizzineſſe in the head: & falſe friendſhip breedeth a giddines in the mind, making men to ſtagger in chaſtitie, to ſtũble in deuotion, tranſporting true and holie affection, to daintie languiſhing lookes, ſenſuall allurements, diſordered ſighes, pettie complaints that they are not beloued, to alluring geſtures of loue termes, purſuite of kiſſes, & other too familiar and vnciuil fauours, which are aſſured and vndoubted ſignes of a neer ouerthrow of honeſtie But as for holie friendſhip, it hath no eyes but ſimple, chaſt, & ſhamefaſt: no entertainments or embracements, but ſuch as be pure & francklie offered in ſight of all men; no ſighes, but for heauen; no fauours, but ſpirituall; no complaints, but when God is not loued; infallible and euident tokens of honeſt and chaſt loue. The honnie of Heraclea troubleth the ſight, and this worldlie friendſhip blindeth the judgement, ſo that they which be infected therwith, thinck they doe well, when they doe ill,

and

and esteeme their excuses and pretexts, to be true and irreprocheable reasons; they feare the light, and loue darknes. But holie frindship hath a cleere eye-sight, and neuer hideth her selfe, but appeareth willinglie before honest persons. In fine the honnie of Heraclea, leaueth a bitter relish in the mouth: and so false and wanton frindships, turne, to carnall wordes, & fleshlie requests, and, if they receaue the deniall, into iniuries, cauilles, slaunders, sadnes, confusions, iealousies, which oft times prouoke wildnes & madnes of mind. But chast & true frindship, is allways alike honest, mannerlie amiable, and neuer changeth, but into perfecter and purer vnion of spirits, and is a liuelie image of the blessed frindship vsed in heauen.

3. Saint Gregorie Nazianzen sayeth, that the crie of the Peacock, when he sheweth his starrie-wheeled taile, prouoketh the peahennes to lust: when we see a man play the peacock, deck, and trimme vp him selfe, and then come to parlie and pratle with a woman, without pretence of marriage, without doubt it is but to prouoke her to dishonestie, and a chast woman should stoppe her eares, to the end she might not heare this peacoks ill fauoured noise, not the

voice

voice of this falſe enchaunter, who would ſubtillie enchaunt and charme her ſoule: but the woman that harkeneth, ô God, what an ill ſigne it is, that the ouerthrow of her reputation is at hand?

4. Young folke, which vſe ſweete lookes, wanton geſtures, ſecret courtings, or ſpeake words which they would not haue heard or marked by their fathers, mothers, husbands, wiues, or ſpirituall maiſters; giue ſufficient witneſſe, that they deale about other matters, then of honour & conſcience. Our bleſſed Ladie was troubled in thought when ſhe ſaw an Angel in a mans likenes: becauſe ſhe was all alone. and that he gaue her extraordinarie, though heauenly praiſes. O Sauiour of the world, puritie feareth an Angel in the ſhape of a man, and why ſhould not impuritie and frailtie, feare a man, though he come in the ſhape of an Angel, when he praiſeth her with humane and ſenſuall commendations.

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*Aduices and remedies againſt naughty frindships.*

## CHAPTER XXI.

1. BVT

1. BVT what remedie againſt this wicked ſeminarie of fooliſh loues, and wanton impurities? As ſoone as euer thou feeleſt thy ſelfe ſurprized with this infection, turne thy ſelfe away immediatly, and with an abſolute deteſtation of this vanitie, runne vnto the ſacred Croſſe of our Sauiour, and take his crowne of thornes to put about thy hart, to the end theſe little foxes approach no nigher.

2. Take heed of coming vnto any kind of compoſition with this falſe enemie; ſay not: I will giue him the hearing, but will do nothing that he ſhall will me; I will lend mine eares vnto him, but denie him my hart. O no Philotheus, for Gods loue be rigorous and ſtiffe in theſe occaſions. The hart and the care maintaine one another: and as it is impoſſible to ſtoppe a ſtrong ſtreame, that taketh his diſcent from a ſteep mountaine: ſo it is hard to hinder, that the loue which entreth into the eare, make not likewiſe his entrie into the hart. Alcmæon ſayd, that Goats doe breath by the eares, and not by the noſthrills: true it is that Ariſtotle denieth it, and for my part I know nothing thereof: yet this I am aſſured, that our hart breatheth by the eare; and that as

it aſpireth, and ſendeth foorth his thoughts by the mouthe, ſo it reſpireth and taketh breath by the eare, by which it receaueth other mens thoughts. Let vs then keep our eares diligently from the ayre of fooliſh words, leaſt it infect our hart. Harken not then to any kind of wanton motion or propoſition, vnder what pretext ſo euer it be made: onely in this caſe it makes no matter, to be vncourteous and vnmannerlie.

3. Remember that thou haſt vowed thy hart to God, and ſacrifized all thy loue to him, it ſhould then be ſacrileadge to take one dram therof frō him; rather offer it againe & againe vnto him, by a thouſand hartie reſolutions & proteſtations; and keeping thy ſelfe cloſe within them, as Deer within theire thickets, call vpon God; he will help thee, his loue will take thine into his protection, that thy loue may liue for him only.

4. But if thou be alreadie enſnared in the netts of theſe fooliſh loues: O God what difficultie will it be to ſhifte thy ſelfe out? Preſent thy ſelfe before the diuine majeſtie, acknowledge in his preſence, the greatnes of thy miſerie, frailtie, and vanitie. Then with the greteſt force that thy hart is able to make, deteſt the loues, which thou haſt begun,

gun, abiure the vaine profeſſion, which thou haſt made of them; renounce all the promiſes made or receaued: and with a firme and reſolute will, determine in thy hart, and reſolue thy ſelfe, neuer any more, to enter into theſe fond diſportes, and toyiſh entertainments of wanton loue.

5. If thou couldſt withdraw thy ſelfe from the obiect, it were an excellent remedie. For as they that haue been bitten by ſerpents, cannot eaſilie be cured in the preſence of them which haue beene other times hurt with the ſame biting: ſo the perſon which is bitt with loue, ſhall haue much a doe to be healed of this paſſion, ſo long as he is nigh the other, which is hurt with the ſame ſting. Chaunge of place is a ſoueraigne remedie to appeaſe and allay, the tormenting heats of griefe and loue. The boy, of whome S. Ambroſe, ſpeaketh in his ſecond, booke of penance, hauing made a long voyage, returned altogether freed and deliuered from his fooliſh loues, in which he was before entangled, and became ſo chaunged, that his fond ſweete hart meeting him, and ſaying, knoweſt thou not me? I am the ſame that I was. I marrie anſwered he, but I am not the ſame that I was:

his

his abſence had brought him, to this fortunate mutation. And Saint Auguſtin witneſſeth, that to mitigate the grief which he ſuffered for the death of his frind, he withdrew him ſelfe from Tagaſta where his frind died, and came to Carthage.

6. But he that cannot withdraw him ſelf, what muſt he doe? he muſt abſolutely cutt off all particular conuerſation, all ſecret familiaritie, all amiable glaunces of the eyes, all dallyng ſmiles, and generally all ſort of communications, and bayres, or inticements which may nourish this ſulphurous & ſmokie fire. Or at leaſt, If he be forced to ſpeak and talk with the partie, let him in a round, rough, and reſolute proteſtation, declare the eternall and irreuocable diuorcement, that is for euer ſworne between them: I crie as loud as I can, to euerie one that is fallen into this miſerable thraldome of wanton loue, that he cutt, breake, and rent them aſunder, and not ſtand dreaming to vnrippe, or vnſewe theſe fooliſh amities: they muſt cutt, and not ſtande to vnlooſe the knotts, break them I ſay, or cutt thē, becauſe the cordes, and ſtrings are nothing worth. One muſt not be ſparing, or courteous, towards a loue,

which

which is so contrarie to the loue of God.

7. But when I haue broken the chaine of this infamous bondage there will yet remaine vnto me some scarres some marks, and prints of the slauish chaynes and shackles wherwith I was bound; they will stick still emprinted in my feet, that is in my affections. No my Philotheus, care not, they will not remaine long if thou conceaue as great a detestation of thy sinne, as it deserueth: for so thou shalt neuer be shaken with any motion, but onely this motion of an extreame horrour of this infamous loue, and of all things that depende of it: and thou shalt remaine free from all other affection to the obiect which thou hadst abandoned, sauing only the affection of charitie purely for Gods cause. But if for the imperfection of thy repentãce, there shall yet remaine in thy soule any naughtie inclinations: procure for thy soule a solitarie ermitage, as before I haue taught thee, and retire thy selfe thether, the ofteneſt that thou canst; and by a thousand iterated resolutiõs of spirit, renounce all thy bad inclinations, reiect them with all thy forces; read holie bookes more then thou wast woont, goe to confession

ofteners,

oftener, & cõmunicate more frequentlie: conferre humblie and plainlie all thy ſuggeſtions and temptatiõs, which arriue vnto thy ſoule in this behalfe, with thy ſpirituall maiſter, if thou canſt, or at leaſt with ſome faithfull and prudent frind. And doubt not, but God will ſett thee free from all paſſions, ſo that thou perſeuer faithfully in thy good exercises.

8. Ah (wilt thou ſay vnto me) but will it not be ingratitude, to break ſo violentlie an old frindſhip? O bleſſed ingratitude which maketh vs acceptable vnto God! Nay in the name of God, Philotheus, this wilbe no ingratitude, but an infinite benefit, which thou ſhalt doe to the partie that loues thee: for in breaking thine owne bonds, thou burſteſt a ſunder alſo theirs, in as much as they were common to you both: and though at that howre, the other partie ſeeth not the happines, yet he will acknowledge it ſoone after, and jointlie with thee, will ſing for thankfulnes to almightie God: *O Lord thou haſt broken my bonds, I will ſacrifize to thee a ſacrifize of praiſe, and will call vpon thy holy name.*

*Other aduices of the same subiect, of fond amities.*

## CHAP. XXII.

1. HAVE yet a note of importance to giue thee touching this self-same matter, Frindship requireth great communication betweene frinds, otherwise it will nether grow, nor continew. It happeneth oftentimes that iointlie with this communication of frindship, other communications doe passe vnseene, and vnfelt from one hart to another, by a mutuall infusion and enterchange of affections, inclinations and impressions. This happeneth especiallie, when we greatlie esteeme of the partie whom we loue: for then we open our hart in such sort to his amitie, that with all, these inclinations and impressions, enter verie easilie altogether, be they good, or bad. Verelie the Bees that store vp honnie, in Heraclea doe search nothing els but honnie, and yet togeather with the honnie, they suck vp vnawares, the venemous qualitie of the Aconite, vpon which they make their harvest.

2. O my Philotheus, in this case

practize

practize the wordes which the Sauiour of our ſoules was woont to ſay, as the auncient doctours haue taught vs: Be good bankers, or good exchangers of monie: that is to ſay, receaue not falſe mony with the good, nor baſe gold with fyne: ſeparate the good from the bad, and the vile from that which is precious. For there is no man almoſt, but hath ſome imperfection: and what reaſon is there, to receaue the ſtaines and imperfections of a frind, together with his frindship? We muſt loue him indeed, not withſtanding his imperfection, but we muſt nether loue, nor receaue his imperfection, for frindship requireth communication of good, & not of ill: wherfore as they that take grauel out of the riuer Tajo in Spaine, ſeparate the golden graines which they find, to carie with them, and leaue the ſand vpon the shoare: ſo in this communication, euen of good and virtuous frindship, we muſt ſeparate the gold of virtues, from the ſand of imperfections, and receaue thoſe, and reject theſe, that they enter in no caſe into our ſoule.

3. S. Gregory Nazianzen recounteth, that manie louing and admiring S. Baſil the great, ſuffered them ſelues ſo farre to be caried away with deſire of imitating

him

him, that they ſought to follow euen his outward imperfections, as in his ſlowe manner of ſpeaking, with an abſtract and penſiue ſpirit, in the faſhion of his beard, in his ſtraunge manner of gate. And we ſee likewiſe: husbands, wiues, children, and frinds, who hauing great eſtimation of their frindes, parents, husbands, and wiues, do learne either by condeſcendence, or by imitation, a thouſand ſuch like humours, only by the frequent cõmunicacion which they haue one with another, Yet ought not this to be done, for euerie one hath naughtie inclinatiõs enow of his owne, without ſurcharging himſelf with other mens faultes: and frindſhip doth not onely, not require any ſuch matter, but contrariwiſe, it bindeth vs to help one another mutuallie from theſe imperfections. We muſt indeed meekly ſuffer our frinds in their imperfections, but we muſt not throw them into them, and much leſſe pull them into our ſelues. I ſpeak only of imperfections: for as for ſinnes, we muſt neither beare them our ſelues, nor ſuffer them in our frinds.

4. It is either a naughtie, or a feeble frindſhip, to ſee our frind readie to periſh, and not to ſuccour him: to ſee him readie to die of an impoſtume, & not to

dare

dare to launce it with the razor of correction, ſo to ſaue his life: true & liuely amitie, cannot liue amongſt ſinne. They ſay the Salamandra, putteth out the fier in which ſhe lieth: and ſo doth ſinne deſtroy that frindſhip, wherin it lodgeth: if it be a ſinne that quicklie paſſeth, frindſhip will preſently banniſh it by correction: but if it be a ſinne that abideth and ſoiourneth in our frinds hart, then frindſhip ſoone periſheth, for it cānot ſubſiſt but vpon true virtue: and how much leſſe then ought we to ſinne our ſelues, for frindſhips ſake. Thy frind is a foe, when he would induce thee to ſinn, & he deſeruedlie loſeth al the priuiledges, of frindship, that ſeeketh to deſtroy & damne his frind. Nay it is one of the aſſured markes of falſe frindship, to ſee it kept towards a vitious perſon, what ſort of ſinne ſoeuer it be, if he whome we loue be vitious: for ſince it cannot there be founded in true virtue, needs muſt it be grounded in ſome friuolous virtue, or ſenſuall qualitie.

5. Fellowship made for temporall matters among merchants, is but a ſhadow of true frindship: for it is not made for the loue of men, but for the loue of gaine.

6. Finallie mark theſe two diuine ſen-

tences of the holie Ghoſt as two ſure pillars, vpon, which a Chriſtian life is wholly to relie. The one of the wiſe man: *He that feareth God, ſhall find good frindship*: the other of the Apoſtle S. Iames: *The frindship of this world, is enemie to God.*

*Of the exerciſes of exteriour mortification.*

## CHAPTER. XXIII.

1. THE authours that write of planting, and of husbandrie, tell vs that If one write any word vpon a ſound almond, and put it againe into the ſhell, cloſing and wrapping it vp, & ſo ſetting it: all the fruict which that tree produceth, will haue the ſelfe ſame word engrauen vpon it. For my part Philotheus, I could neuer allow of their order and method, who to reforme a man in ſpirituall life, begin with the exteriour man, with their geſtures, with apparell, & with haire Me thincks the contrarie order is more naturall, to begin with the interiour: *Be conuerted vnto me* (ſayth God) *with all your hart. My child giue me thy hart.* For the hart being the fountaine of our actions, they muſt needs be ſuch, as the hart is,

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The diuine ſpouſe wooing, as it were the ſoule, *Place me* (ſayth he) *euen as a ſeale vpon thy hart, euen as a ſeale vpon thy arme:* For whoſoeuer hath Ieſus Chriſt engraued and ſealed in his hart, will quickly haue him in all his exteriour actions. For this cauſe (my deare Philotheus) I haue deſired aboue all things, to engraue and imprint in thy hart, this ſacred word, *Liue Ieſus*: aſſuring my ſelfe, that ſo thy life, which hath his beginning from the hart, as an almond tree from its kernelle, will bring foorth all her actions, which are her fruicts, engraued and ſuperſcribed with that ſame word of ſaluation. And as this ſweet Ieſus will liue in thy hart, ſo will he liue in all thy geſture, and behaueour, and will appeere in thine eyes, in thy mouth, in thy hands, and euen in thy haire, and thou wilt be then able to ſay with Saint Paule: *I liue now, not I; but Chriſt liueth in me.* To be brief, he that hath gained the hart of a man, hath gained the man him ſelfe wholly.

2. But the ſame hart, by which we would begin, requireth to be inſtructed, how it ſhould behaue and gouerne it ſelfe in exteriour occaſions: to the end men may not onely ſee de-

uotion, but wisdome also, and discretion in it: for this cause I will lay downe vnto thee, a few brief aduices.

3. If thou art able to endure fasting, accustom thy selfe to fast some times, beside the fast which holie Churche enioineth; for so beside the ordinarie effects of fasting, which are to eleuate the spirit, to tame the flesh, to practize virtue, to winne greater recompence in heauen; it is a soueraigne meanes, to chaine vp the deuouring monster of glouttonnie: and to bridle the sensuall appetite, and to keepe the bodie subiect and pliable to the lawe of the spirit. And although one fast not with extraordinarie rigour; yet the enemie feareth vs, when he perceaueth we can find in our hart to fast something Wednesdays, frydays, and saturdays, are the dayes, in which the auncient Christians did exercise them-selues in abstinence: take some of them therefore to fast in, as much as thy deuotion, and thy ghostlie councellours discretion shall councell thee.

4. I would willinglie say, as holie S. Hierom sayd to the deuout ladie Læta: *Long and immoderate fastings do much displease me, especially in those that are yet ten-*

der

*der in yeares.* I haue learned by experience, that the little Aſſe being wearie in his journey, ſeeketh to go out of the way: I meane, that young folk being brought low through exceſſe of faſting, doe fall willinglie to reſt and delicateneſſe. The Deer runne ill in two ſeaſons, when they are charged with ouermuch fat, and when they become ouer leane. We are likewiſe moſt ſubiect to temptations, when our bodie is to much pampered with daintie fare: and when it is ouer weakened: for the one exceſſe, maketh it inſolent with eaſe, and the other maketh it deſperate with affliction; And as we can ſcantlie beare it, when it is vnweldie through fatnes, ſo can it not beare vs, when it is enfeebled by leanneſſe. The lack of this moderation in faſting, in diſcipliniage in haire-clothes, and other auſteritie. make the beſt yeares of manie, to be vnprofitable in the chiefe works of charitie; (as it did in S. Bernard him ſelfe, who repented that he had vſed ouermuch auſteritie) the more vnreaſonablie they afflicted their bodies in their beginning, the more were they conſtrained in the end to ſpeare and fauour them. Had they not done better, to haue mortified their bodie indifferentlie,

and proportionablie to the offices and labours, whervnto their ſtate obliged them?

5. Faſting and labour both doe tame and ſubdue the fleſh. But if the labour which thou art to doe, be neceſſarie, or verie profitable to the glorie of God: I had rather thou wouldſt ſuffer the toile of labour, then of faſting. This is at leaſt the intention of holie church; which for labours that are profitable to the ſeruice of God and our neighbour, diſchargeth ſuch as are buſied in them, from the faſtes otherwiſe injoyned. It is painfull indeed to faſt, but bodilie labour ſuffereth this paine in ſeruing the ſick, in viſiting priſoners, hearing confeſſions, aſſiſting the deſolate, preaching, praying, & in ſuch like exerciſes: this painfull toile is better then the other; for beſides that it weakeneth the bodie as much as faſting, it hath manie more fruicts, and much more deſirable. And therefore ſpeaking generallie, it is better to preſerue more bodilie forces then are preciſely needfull, then to weaken them more then one ſhould: for we may allwayes abate them and pull them downe when we will: but we cannot repare them allways when we would.

6. Mee thinks we ſhould greatly Reuerence the wordes which our bleſſed Sauiour ſayth vnto his diſciples: *Eate that vvhich shalbe ſett before you.* It is (as I imagin) a greater virtue to eate without choice, that which is preſented vnto thee, be it for thy taſt or no, then to chooſe allway the worſt. For although this later kinde of mortification, doe ſeeme more auſtere: the other notwithſtanding hath greater reſignation; for therby one renounceth, not onely his owne taſt, but his owne election withall, neither is it a ſmall mortification, to alter a mans taſt at euery hand, and to haue it in ſubjection at all occurrences. Moreouer this kind of auſteritie, is not ſo much marked, nor troubleth any man with ceremonious refuſals, and exceedinglie befitteth a ciuill life. To put by, one meate, and take another; to ſcrape and lick euery diſhe, to find no meſſe well enough dreſſed for vs; to vſe ceremonies at euery morſell: betokeneth a nice nature, and too attentiue to the diſhes and platters. I eſteemee more that of Saint Bernard, who dranck oile in ſteed of water or wine, then if he had dronck wormewood of purpoſe: for it was a plaine ſigne, that he thought not vpon

that which he dranck. And in this careleſſneſſe of that which one eateth or drincketh, conſiſteth the perfect practize of this ſacred rule of our Sauiour, *Eate that which ſhalbe ſett before you.* I except notwithſtanding ſuch meats as endamage our health, or trouble the ſpirit, as hotte meates doe to manie men, and ſuch as be ſpiced, fumie, and windie; and likewiſe I except certaine occaſions, in which nature ſtandeth in need to be recreated, and ſtrengthened, to ſupport ſome great labour for Gods glorie. A continualle and moderate ſobrietie, is better then violent abſtinences, made at interrupted times, intermingled with manie recreations and refreshings.

7. Diſciplining the bodie likewiſe hath a merueilous efficacie, to ſtirre vp in vs a deſire of deuotion, when it is moderatly vſed. Haire-cloth tameth the fleſh very much but the ordinarie vſe thereof, is neither for married perſons, nor delicate complexions, nor for ſuch as are exerciſed with pain full labours. True it is that vpō the principall dayes of penāce, one may well vſe it, with aduiſe of a diſcreet confeſſour.

8. Euerie one according to his complection, muſt ſpend as much of the

night

night to ſleep in, as is requiſite to make all the day after profitable. And becauſe the holie ſcripture in a hundred places, the examples of Gods Saints, and naturall reaſons, do ſeriouſly commend the morning vnto vs, as the beſt and moſt profitable ſeaſon of all the daye, and our Lord himſelf is named the ſunne-riſing, and our Ladie is termed *Aurora*, or dawning of the day: I thinck it is a virtuous fore-caſt, to take our reſt ſomwhat timelie ouer-night, to awake and ariſe earlie in the morning, for that time is moſt fauourable, quiet, and fitteſt for prayer: the verie Birds doe then inuite vs to our dutie, and to the ſeruice of God, not to omitte, that riſing in the morning, is a great helpe for health and helthſomneſſe.

9. Balaam mounted on his Aſſe, went to find out Balaac, but becauſe he had no good intention, the Angel waited for him in the way, with a naked ſword in his hand to kill him. The poore Aſſe that ſaw the Angel ſo dreadfullie expecting, ſtood ſtill three ſondrie times, as weerie and tired: wherat Balaam in rage beat her cruellie with his ſtaffe, to make her go forward: vntill the ſillie beaſt, the third time falling downe vnder Balaam of purpoſe, miraculouſly

ſpake vnto him, ſaying: *What haue I done to thee, for which thou haſt beat me nowe th ee ſeuerall times? and by and by Balaams eyes vvere opened, & he ſavv the Angell, vvhich ſayd vnto him: vvherefore didſt thou beat thy Aſſe? if ſhe had not turned back before me, I had killed thee, and ſaued her. Then Balaam ſayd vnto the Angel. Lord I haue ſinned, for I knevv not, that thou hadſt placed thy ſelfe in the vvay againſt me.* Doeſt thou ſee Philotheus? Balaam is the cauſe of all this harme, and he ſtriketh and beateth his poore Aſſe, that could not doe with all. The verie ſame chaunceth oft times in our affaires. A woman ſeeth her husband, or her child fall ſore ſick, and preſentlie ſhe runnes to faſting, to haire-cloth, and to diſciplining, as Dauid did in the like caſe. Alas my frind, thou beateſt the poore aſſe, thou afflicteſt thy bodie, but it cannot doe with all, nor helpe thy euil; nor can it hinder God from draiving his dreadfull ſword againſt thee. Correct thy hart, which committeth idolatrie with this husband, and ſuffereth a thouſand vices in this child, and teacheth it pride, vanitie, and ambition.

10. A man perceaueth himſelfe to fall fouly into the ſinne of luxurie: an inward remorſe of conſcience cometh

with

with the ſword of the feare of God, to runne him through, and coming to him-ſelfe: Ah filthie fleſhe (ſayth he) ah diſloyall carkas, thou haſt betrayed me: and preſently he layeth vpon his fleſh, mightie blowes of immoderate faſting, exceſſiue diſciplining, inſupportable haire-cloath. O poore ſoule, if thy fleſh could ſpeake as *Balaams* aſſe did, ſhe would ſay vnto thee, wherfore ſtrikeſt thou me? wretch that thou art, it is againſt thy ſelfe (ô my ſoule) that God armeth his vengeance, it is thou that art guiltie: wherfore doeſt thou leade me to naughtie companie? why doeſt thou applye my eyes, my lippes, and my hands to laſciuouſneſſe? wherefore doeſt thou buſie me with vaine and wanton imaginations? Produce thou good thoughts, and I ſhall haue no euill motions: haunt thou the companie of chaſt perſons, and I ſhall not be ſhaken with the battelie of concupiſcence. Alas it is thou that throweſt me into the fire, and yet thou wouldſt I ſhould not burne: thou caſteſt ſmoke into mine eyes, and forbiddeſt them to be inflamed. And God doubtleſſe in theſe occaſions ſayth vnto thee, beate, breake, teare, and cruſhe your harts principally, for it

is againſt them that my anger is ſtirred vp. To cure the itch or ſcurffe, it is not ſo needfull to waſhe or bathe the bodie as to purifie the bloud, and refreshe the liuer: euen ſo to heale vs of our vices, it is very good to mortifie the flesh, but aboue all it is neceſſarie well to purifie our affections, & refresh our ſoules. In all, and ouer all, keep this rule, neuer to vndertake corporall auſteritities, but with aduiſe of our ſpirituall conductour.

## *Of companie, and ſolitarineſſe.*

## CHAPTER. XXIIII.

1. TO ſeeke companie, and vtterly to flie from it, are two extreames to be blamed in ciuil deuotion, which is that wherof I diſcourſe: for ſhunning all companie, ſauoureth of diſdaine and contempt of our neighbour: and ſeeking after it, ſmelleth of idlenes. We are bound to loue our neighbours as our ſelues, and to ſhew that we loue, him we muſt not flie from his companie: and to teſtifie that we loue our ſelues, we muſt take pleaſure with our ſelues when we are alone. *Thinck firſt of thy ſelf* (ſayth S. Bernard)

and

*and then of others.* If then no reaſon or cauſe vrge thee, to enter into anie companie, ſtay in thy ſelfe, and conuerſe with thy owne hart: But If companie chance thee, or any juſt cauſe inuite thee to be preſent, go thether in Gods name Philotheus, & ſee thy neighbour willingly and louingly.

2. They call that euil conuerſation, which is kept for ſome euil intent: or when they that keep it, are vitious, indiſcreet and diſſolute: and ſuch we muſt auoid, as the bees do vſe to turne away from a ſwarme of Harnets or Butterflies. For as they that are bitten by madd Dogges, haue their ſweat, breath, and ſpittle verie contagious, but principallie daungerous for little children, and for thoſe of delicate complexion: ſo vitious, vnmannerlie, and immodeſt perſons, cannot be frequented, but with hazard, and danger, and in eſpeciall by thoſe, whoſe deuotion is yet but tender and delicate.

3. There be ſome kind of conuerſations, profitable for nothing, but for meere recreation, which are made by a ſimple turning, or abſtracting of our minds from ſerious affaires: for ſuch, though a man muſt not be totallie addicted vnto them, yet we may lend them

ſo much leaſure, as is conuenient for recreation.

4. Other recreations, haue ſome honeſtie and good reſpect for their end: as are mutuall viſitations, and certaine aſſemblies, made to do ſome honour to our neighbour. Touching theſe, as one ſhould not be ſuperſtitious in practizing them, ſo one muſt not be vnciuil in contemning them, but ſatisfie with modeſtie, the obligation, to eſchew equallie the note of lightnes, or ruſticitie.

5. There remaine now the profitable recreations, ſuch as are kept with denout, and virtuous perſons: O Philotheus, it wil alway be an exceeding good turne for thee, to encounter oft times ſuch recreations. The vine planted by an Oliue-tree, beareth a fit kind of grape, that ſauoureth ſomething like the oliues: and a ſoule that happeneth to be in virtuous companie, cannot chooſe but be partaker of their good qualities. Drones cannot make honnie alone by them ſelues, but by the help of the Bees they make it: it is a great help for weake ſoules to exerciſe deuotion, to conuerſe and haunt with virtuous perſons.

6. In all conuerſation and compa-

nie,

nie, ſincerities, ſimplicitie, ſweetnes, and modeſtie, are ſtill to be preferred. There be ſome ſo curious, that no one motion they vſe, but is done ſo artificialle, that they make the companie weerie; And as he that would not walk but telling his ſteppes, or neuer would ſpeak but ſinging, would be tedious to other men: ſo they that euer vſe an artificiall demeanour, and will do nothing but in print, trouble the companie in which they are, and are always ſubiect to ſome ſpice of preſumption. Let a modeſt myrthe for the moſt part predominate in our conuerſation. Saint Romuald, and Saint Anthonie are highlie commended and admired, that notwithſtanding all their moſt rare auſteities, they had alwayes their countenance pleaſant, and their words adorned with cheerfull alacritie. *Reioice with them that reioice.* I ſaye, once againe with the Apoſtle: *Reioice in our Lord alwayes, againe I ſay reioice: Let your modeſtie be knowne to all men.* To reioice in our Lord, it is needful the cauſe of thy ioye be not onely lawfull, but honeſt alſo: and this I ſay, becauſe there are ſome things that be lawfull, which yet are not honeſt: And to the end that thy modeſtie may appeer, kee-

pe thy self from all manner of insolencie, for it is alway blame worthie. To giue one a fall in sport, to begrime anothers face, to pinche one, and such tricks as these, are fond, foolish, and insolent meriments.

7. Besides the mentall solitude, or spirituall hermitage whereunto, thou mayst withdraw thy self, euen amid the greatest conuersations that are (as I haue alreadie declared) thou must loue to be locallie, reallie, and in verie deed solitarie: not to go to the desart or willdernes, as S. Marie of Egypt, Saint Paul, Saint Anthonie, Arsenius, and the other fathers of the desart, but to be sometime in thy garden, or in thy chamber, or els where, as thou likest best; where thou maist withdraw thy spirit into thy soule, and recreat thy selfe with good thoughts, and holie considerations, or some spirituall lecture, according to the example of the great Nazianzen bishop, who speaking of him self sayth: *I walked my self with my self about sunn setting and passed the time vpon the sea shore: for I accustomed to vse this recreation, to ease my mind, and to shake of, at least for a little while, my ordinarie troubles.* And vpon this point he discourseth of the good

medi-

meditation, which I declared vnto thee in another place; and according to the example of Saint Ambroſe, of whome Saint Auguſtin recounted, that him ſelfe entring oft times into Saint Ambroſe his chamber (for entrance was denied to no man) he beheld him reading in ſilence; and expecting ſometime, for feare of troubling him, he returned home without ſpeaking, a word: thincking that the little time which remained to this great Paſtour, for refreshing and recreating his ſpirit, after the multitude of his affaires, should in no wiſe be taken from him. So after the Apoſtles one day had told our Lord, how they had preached and laboured: *Come* (ſayd our Lord) *into the deſart, and repoſe your ſelues a little.*

## *Of decency and handſomnes in attire.*

## CHAPTER. XXV.

1. SAINT Paul admoniſheth deuout wemen (and the ſame muſt be vnderſtood of men) to be attired in decent apparell, clothing them ſelues with shamefaſtnes and ſobrietie. Now then the decencie of apparell,

parell, and other ornaments; depende of their matter, faſhion, and cleanlines. Touching cleanlines, it ſhould almoſt allwayes be like in our apparell, vpon which as near as may be, we ſhould not permitt anie kind of vncomely foulnes. or ſlouentie. Exteriour neatnes, ordinarilie ſignifieth the inward cleanneſſe of the ſoule. God him ſelfe requireth corporall cleanlyneſſe, in thoſe that approach nigh his altar, and haue the principall charge and care of deuotion.

2. As for the ſtuffe, and faſhion of attire, the comlines, and decencie therof, is to be examined and conſidered according to manie circumſtances, of time, age, eſtate, companie, & occaſion. Men apparell them ſelues ordinarily better vpon feſtiuall dayes, according to the ſolemnitie of the feaſt which is celebrated. In time of penaunce as in lent, they rather humble and abaſe them ſelues: at weddings they put on wedding garments: at burialls, mourning robes; with princes men ſette foorth them ſelues according to their eſtate, at home they vſe them ſelues more homely. The married woman may, and muſt adorne her ſelfe in her huſbands preſence, when he deſireth it: but if

ſhe doeth ſo in his abſence, one might aske her, whoſe eyes ſhe meant to pleaſe with that particular care? The manner is to permitte more gallant ornaments to young maidens: becauſe they may lawfullie deſire to pleaſe manie, with intent honeſtlie to winne one alone for holie marriage. Neither is it eſteemed amiſſe that widowes, which pretend marriage, deck vp thē ſelues handſomlie; ſo that they ſhew no lightnes or fondnes in their attire; for hauing alreadie been married, and charged with gouernement of a familie, and paſſed the moorning ſtate of widow-hood, they are held to be, and indeed ſhould be, of a more ripe and ſetled iudgment. But as for thoſe which are widdowes indeed, not onely in bodie, but in hart and purpoſe, no ornament better becommeth them then humilitie, modeſtie and deuotion: for if they intend to allure men with their brauerie, they are not true widowes; and if it be not their intention to allure men, why do they vſe ſuch inſtruments? He that will not receaue gueſts in his Inne muſt pull downe the ſignes from his lodging. Old folke be always ridiculous, when they will play tricks of youth, but theſe follies are not to be tolerated but

only

only in young perſons.

3. Be handſome Philotheus, and ſuffer nothing about thee to trayle vndecentlie, or to ſitt out of order: we diſhonour them with whome we conuerſe, to come into their companie in vncomelie apparell. But take heed withal of wantonneſſe, curioſities, fooleries, and vanities. As farre as thou art able keep thy ſelf always on plaine ſimplicities ſide: for modeſtie without duplicitie, is the greateſt ornament of beautie, and the beſt excuſe for hard-fauour.

4. Saint Peter aduertiſed young women eſpecially, that they ſhould not weare the treſſes of their haire curled, frizled, toured, and tormented, as now is the ordinarie faſhion: but if men ſhould affect ſuch fondnes in their owne locks, they ſhould juſtlie be ſtiled effeminate perſons. Euen vaine women, giuen to theſe toyes affectionatlie, are counted ſcant of chaſtitie, or if they haue anie, it is not perceaued among ſo manie fooleries. They ſay they haue no ill meaning in it But I replie (as I haue elſe where ſayd) that the diuel hath enough in it alwayes.

5. I would haue my frind whome I

affect,

affect, to be apparelled beſt of all the companie: but yet with the leaſt pompe and curioſitie; and, (as they commonlie ſay) that he were adorned with good cariage, comelines, and worthines. Saint Lewes ſayth in one word, that one ſhould be apparelled according to his calling; ſo that graue and good men might not ſay: thou doeſt too much; nor young perſons ſay: thou doeſt too little; but if young heads will not be content with handſomnes, let vs be contented with the judgement of the wiſe.

*Of talke. And firſt how to ſpeak of God.*

## CHAPTER. XXVI.

1. PHYSICIANS knowe the health and diſeaſes of a man, by looking vpon his tongue: and ſo trulie our words be certaine ſignes of the qualities of our ſoules. *By thy words* (ſayth our Sauiour) *thou ſhalt be iuſtified, and by thy words thou ſhalt be condemned:* we haue our hand ſtill vpon the ſore that grieueth vs, and our tongue always in that which delighteth vs.

2. If

2. If then God delight thee (Philotheus) if his loue poſſeſſe thee, thou wilt often talke of him in thy familiar diſcourſes, with thy neighbours with thy friends, & with thy houſhold ſeruants, *For the mouth of the iuſt, will meditate wiſdome, and his tongue will ſpeake iudgement.* As Bees take nothing in their little mouthes but honie: ſo ſhould thy tongue be alwaies ſweetned with God, thy lippes ſhould always be fugered with his praiſes: for ſo they ſay S. Francis was wont to lick his lippes after he had pronounced the holie name of God, drawing therby to his ſoule, the greateſt ſweetnes in the world.

3. But ſpeake alwayes of God, as of God, that is reuerentlie, and deuoutlie: not to ſhew thy ſufficiencie, or to play the eloquent preacher; but with a ſweet ſpirit of charitie, and humilitie, diſtilling as much as thou mayeſt (as it is ſayd of the ſpouſe in the Canticles) the delicious honie of deuotion and diuine things, droppe by droppe, ſometimes into the eares of one, ſometimes of another, and ſtill praying to God in the ſecret of thy hart, that it would pleaſe him to make this heauenlie dewe,

pearce

pearce to the very hart of them that heare thee.

4. Aboue all things performe this Angelicall office, mildlie, and ſweetlie, not in manner of correction, but by way of inſpirations. For it is wonderfull how powerfullie a louelie and ſweet manner of propoſing good matters, draweth and allureth the harts of the hearers.

5. Whenſoeuer therfore thou art to ſpeak of God, and of deuotion, do it not ſlightly, by way of common talke, but with attention, and care: which I ſay, to take from thee a notable vanitie, that is to be found in manie that make profeſſion of deuotion: who at euerie occaſion abound in holie and feruourous words, vpon a kind of brauerie, little minding in hart? that which they ſpeak with their mouthes: and after they haue ſpoken ſuch ſpirituall braueries, they imagine themſelues to be ſuch, as their great words ſeeme to make boaſt, which indeed is nothing ſo.

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*Of courteſie in talk, and due reſpect of perſons.*

CHAP.

## CHAPTER. XXVII.

1. IF *any sinneth not in vvord* (sayth S. Iames) *he is a perfect man.* Beware thou let not fall any vnseemly word, for although it proceed not from thee with an ill intention, yet they that heare it, may interpret it farre otherwise. An vnseemlie word ouerheard by a weak and feeble hart, spreadeth and enlargeth it self like a droppe of oyle, falling vpon a peece of cloth: and sometime it so seaseth vpon the hart; that it filleth it with a thousand vncleane thoughts and imaginations. For as the poison, which infecteth the bodie, entreth by the mouth, so the poison which intoxicateth the soule, entreth by the eare: and the tongue which produceth this poison is a murtherer. For although peraduenture the poison which it hath spitte foorth, hath not wrought his effect, because it found the harts of the hearers fortified with some preseruatiue: yet there was no want of malice on his part, to commit the murther. And let noe man excuse him self by saying, that he, for his part, thought no harme: for our Lord, who knoweth mens thoughts, hath sayd: *That out of the abondance of the hart, the*

*mouth ſpeaketh.* And though we thinck no harme in doing or ſaying ſo, yet the deuil thinketh a great deale: and oft times doth ſecretlie make vſe of thoſe wicked words, to wound the hart of ſome feeble hearer. They ſay, ſuch as haue eaten the hearbe called Angelica, haue allways a ſweet and pleaſaunt breath: and they that haue honeſtie and chaſtitie (which is the virtue of Angels) in their harts, haue their words allwayes pure, ciuil, and chaſt. As for indecencies and ſcurrillities, the Apoſtle will not once haue them named among vs, aſſuring vs that nothing *ſo much corrupteth good manners as wicked talke.*

2. If theſe vnſeemly words be vttered cunninglie, with willie conceipts or ſubtil curioſitie, then are they farre more venimous. For as a Dart, the ſharper it is, the more eaſilie it pierceth our bodie: ſo the more ſharpe and wittily, that a wanton or vnſeemlie word is couched in conuerſation, the deeper it penatrateth into our harts. And they that eſteeme themſelues gallant fellowes, for multiplying ſuch vnſeemlie jeſts in conuerſation, know not indeed, wherfore conuerſations are ordained; for they ſhould

be like ſwarmes of Bees, gathered together, to make honnie of ſome pleaſaunt and virtuous entertainment, and not like a multitude of Waſpes, who come together to ſuck ſome vnſauourie carrion. If any bad companion, ſpeake ſome misbeſeeming words vnto thee, declare that thine eares be offended therwith, either turning they ſelf to ſome other matter, or leauing the companie, or by ſome other meanes, which thy prudence and diſcretion ſhall dictate vnto thee.

3. It is one of the worſt conditions that a man can haue, to be a ſcoffer. God himſelfe profeſſeth extreame hatred againſt this vice, and hath made verie ſtrange puniſhments alreadie therof. Nothing is ſo contrarie to charitie, and eſpeciallie to deuotion, as the deſpiſing and contemning of our neighbour: but deriſon and mockerie, is neuer without this contempt, and therefore it is a grieuous ſinne: ſo that the Doctours do ſay with great reaſon, that ſcoffing and flouting, is one of the greateſt offences that a man can committ againſt his neighbour, by words: for other offences are committed allwayes with ſome reſpect, and intereſt of the offender,

but

but this is donne onely of meere diſpight and contempt.

4 As for jeſting wordes, which be ſpoken one to another, with modeſt and cheerfull myrthe, they proceed from a virtue called *Eutrapelia* by the Greeks, which we may call, good conuerſation: by which we take an honeſt and pleaſaunt recreation, vpon friuolous occaſions, which humane imperfections do offer: onely this we muſt beware, leaſt from this honeſt myrthe, we paſſe to immodeſt ſcoffing and flouting. For ſcoffing, prouoketh to a ſpightfull kind of laughter, in contempt and diſdainfull mockerie of our neighbour: but modeſt jeſting prouoketh to laughter, by a ſimple confidence, and franck familiaritie, joined with ſome wittie conceipt, without iniuring anie man.

*S.* Lewis, when religious perſons offered to talke with him after meales of great and high matters: It *is not now a time to alledge textes* (would he ſay) *but to recreat our ſpirits, with ſome merry conceipt, and quodlibeticall queſtion: let euery man talk decently of what he liſt.* Which this holy king was woont to ſay for the nobilities ſake, that were then about him, expecting the fauour of his maje-

ſties amiable conuerſations. But let vs ſo paſſe our time my Philotheus, in recreation, that we keep for all that, a certaine perpetuitie of deuotion.

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*Of raſhe iudgement.*

## CHAPTER. XXVIII.

I. *IVDGE not, that your ſelues be not iudged*, ſayth the Sauiour of our ſoules: *condemne not, and you ſhall not be condemned.* No, ſayth the holy Apoſtle; *Iudge not before the time, vntill our Lord do come, who will light the hidden things of darkneſſe, and lay open the ſecrets of harts.* O how diſpleaſing be raſhe iudgements vnto almightie God! Therfore are the judgements of the children of men raſhe, and termerarious, becauſe they are not judges one of another, ſo that in judging they vſurpe and arrogate to them ſelues, the office that is proper and peculiar to our Lord. They be raſhe likewiſe, becauſe the principall malice and wickedneſſe which is in ſinne, dependeth of the intentions and councells of the hart, which is a darke and vnſearcheable dungeon for our eyes. They be raſhe, becauſe euery one hath enough to doe to judge his

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owne ſelfe, he neede not vndertake withall to judge his neighbour. Not to judge others, and to iudge our ſelues, are two thinges equailie neceſſarie for vs, not to be judged our ſelues: for as our bleſſed Lord forbiddeth vs the one, ſo his holy Apoſtle injoineth vs the other, ſaying that. *If vve did indge our ſelues, vve ſhould not be iudged.* But ô good God, we doe quite contrarie: that which is forbid vs, we ceaſe not to doe, judging our neighbour at euerie occaſion: and that which is commanded vs, to judge our ſelues, we do not ſo much as once thinck of.

2. The remedies againſt this vice of raſhe judging, muſt be applied according to the diuerſitie of cauſes, from whence raſhe judgements vſe to proceed Some men there are of ſo ſharpe and ſower a condition by nature, that whatſoeuer they receaue, turnes bitter in their harts, changing *iudgement* (as the prophet ſayth) *into vvorme vvood, neuer iudging their neighbour, but vvith rigour and bitterneſſe.* Such men haue great neede of the help of ſome ſpirituall phyſician, that may teach them how to vanquiſh this bitterneſſe of hart, which becauſe it is natural vnto them,

is hardly amended : And though in it ſelfe it be no ſinne , but onely an imperfection , yet is it verie dangerous, becauſe it cauſeth this vice of raſh judgement to raigne in the hart. Other ſome judge rathely, not for harſhnes of condition , but of meere pride, imagining that by diminiſhing and ſuppreſſing other mens honour , they aduaunce and increaſe their owne : arrogant , and preſumptuous ſpirits , which admire themſelues , and place them-ſelues ſo high in their owne eſtimation , that they hold all men in compariſon of them , to be abject , baſe, and of no worth at all : ſo ſayd the fond phariſey in the ghoſpell, *I am not as other men.* Some there are that haue not in them this manifeſt pride, but onely of a vaine complacence or delight which they haue in their owne excellence , conſider other mens imperfections , to taſt ( as it were ) with more content , the contrarie perfections wherwith they preſume thẽſelues to be endowed. This ſelfe-pleaſing conceipt is ſo ſecret, and ſo hard to be perceaued ,that vnleſſe one haue great inſight in deſeaſes of the ſoule , he can not diſcouer it : and they themſelues that are ſick of it, do not know it, vntill it be ſhewed vnto them. Others there be, that

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to flatter, and excuſe them ſelues, and to mitigate the remorſe of their owne guiltie conciences, gladly judge other men faultie in the ſame vice, wherunto they feele them ſelues to be addicted, as If the multitude of offenders made their ſinnes leſſe to be blamed. Many giue themſelues to judge raſhly of others, onely of a vaine pleaſure which they take, to diſcourſe, and prognoſticate other mens humours, and behaueours, exerciſing their witts, at the coſt of theire neighbours credit and good name. And If by miſchaunce they chaunce to geſſe aright in their judgement: they wilbe bould thereafter in like judgements, that one ſhall verie hardly draw them from this follie. Others judge of paſſion, thinking that beſt which they loue, and that ſtrak naught which they hate: ſauing in one caſe onely admirable, yet true, and daylie experienced; wherin the exceſſe of loue maketh men judge ill of that which they loue; A monſtrous effect, proceeding allwaies from an impure and ſenſuall loue, troubled and ſick with iealouſie, which as euerie man knoweth, vpon a bare looke, vpon the leaſt ſmile in the world, condemneth the party beloued of diſloyaltie, or adulterie. To conclu-

de, feare, ambition, and other ſuch like defectiue paſſions, and diſeaſes of the minde, do ordinarilie contribute toward the breeding of ſuſpicions & raſhe judgements.

3. But what remedies do we preſcribe to this diſeaſe? There is an hearbe in Ethiopia, called Ophiuſa, the juice wherof being drunck, maketh men imagin, that they ſee themſelues all enuironed with horrible ſerpents: ſo they that haue ſwallowed downe pride, enuie, ambition, & hatred, imagin all things which they ſee, to be faultie and defectiue. Theſe to be healed, muſt drinck wine made of palmes, and theſe others muſt drinck as much as they can of the ſacred wine of charitie, and it will purge them of theſe naughtie humours, which cauſe them to make ſuch raſhe and peruerſe judgements. Charitie feareth to meet with euill, ſo farre off is ſhe from ſeeking after it; when ſhe meeteth with it, ſhe turneth away her face, and maketh as if ſhe ſaw it not; nay at the firſt noiſe of euil, ſhe ſhutteth her eyes that ſhe may not ſee it: & afterward with a holy ſimplicitie beleeueth, that it was not euil, but onely the ſhadow or likenes of euil. And if by no meanes ſhe can excuſe

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it, but euidently ſeeth it to be euill, ſhe turneth away her ſight, & endeuoureth preſently to forget the ouglie ſhape thereof. Charitie is the ſoueraigne remedie againſt al euils, but eſpecially againſt this. All things ſeeme yealowe to their eyes that are ſick of the Iaunders, and they ſay, to heale them, they muſt weare the hearbe Celydoma vnder the plantes of their feet. The ſinne of raſhe iudgement, is a ſpirituall, Iaunders, & maketh all things appeere reprehenſible to their eyes that be infected therwith: he that wilbe cured of it, muſt applie the remedies, not to his eyes, nor to his vnderſtanding, but to his affections, which are the feet of the ſoule. If thy affections be mild, & gentle, ſuch will thy iudgement of things be: If thy affections be charitable, thy iudgemēt wil alſo be charitable. I preſent vnto thee three admirable examples; Iſaac had ſayde that Rebecca was his ſiſter: Abimelech ſaw him playing with her, that is making verie much of her, & he iudged preſently that ſhe was his wife: a naughtie eye would rather haue iudged her to haue been his ſtroumpet, or if ſhe were his ſiſter, that he had been inceſtuous. But Abimelech, followed the moſt charitable opinion, that he could gather of ſuch

an action. We muſt always do the like (my Philotheus) as much as is poſſible, in cenſuring our neighbours actions: and if one action had a hundred faces, we ſhould always caſt our ſight vpon the faireſt. Our Ladie was great with child, and S. Ioſeph perceaued it wel enough; but becauſe on the other ſide, he ſaw her to be pure, holy, and of an Angelicall life, he could not beleeue that ſhe came to be with child otherwiſe then became her ſanctitie, in ſo much that he reſolued to forſake her ſecretly, and leaue the judgement of her innocence to God. And though the appearance of the thing, was a violent argument, to make him conceaue an ill opinio of the Virgin, yet would not he judge her, leaſt he ſhould judge raſhely. And why ſo? becauſe (ſayth the ſpirit of God) he was juſt. A juſt man, when he can no longer excuſe neither the action, nor the intention of him, whome otherwiſe he knoweth to be an honeſt man: yet will not he judge of the matter, but wipeth the remembrance of it out of his mind, and leaueth it for God to judge. Nay, our bleſſed Sauiour vpon the croſſe, though he could not altogeather excuſe the ſinne of them that crucified him: yet did he diminiſhe the malice of it,

alledging

alledging their ignorance. When we cannot excuse the sinne it selfe, let vs at least (according to our Lords example) make it worthie of compassion, attributing it to the most tolerable cause we may, as to ignorance or infirmitie.

4. But what? may we neuer judge of our neighbour? no verely: neuer. It is onely God that judgeth, euen when malefactours are judged in publique tribunals True it is, that he vseth the magistrats voice, to make him self the better vnderstood by vs: they be his interpretours, and ought to pronounce nothing, but what they haue learned of him, as being his oracles: But if they doe otherwise, following their owne passions, then it is they indeed that, judge, and consequently shalbe judged. For men are forbidden, as they are men, to judge any man.

5. To see or know a thing, is not to judge or censure it: for judgement, at least according to the scriptures phrase, presupposeth some true or apparent controuerse to be ended: and this is the reason of that manner of speeche, in which our Sauiour sayth, that they which beleeue not, are allreadie judged; because there is no doubt of their damnation. Is it not lawfull thē to doubt of our neigh-

bour? It is not always vnlawfull, for we are not forbiddē to doubt, but to iudge: yet muſt we neither doubt nor ſuſpect our neighbour, but when force of reaſons, and euident arguments, do conſtraine: otherwiſe euen doubts, and ſuſpicions, are raſhe and temerarious. If ſome ſuſpicious eye had ſeen Iacob kiſſe Rachel by the well, or Rebecca receaue earings and braceletts at Eliezers hands, being a man vnknowne in that coūtrie: he would doubtleſſe haue thought ill, of theſe two rare paternes of chaſtitie; but without ſufficient cauſe or ground; for when the action is indifferent of it ſelfe, it is raſhe ſuſpicion to draw badde conſequence from it, vnleſſe manie circumſtances giue force to the argument. It is alſo a raſhe judgemente, to drawe an argument from the action, to blame the perſon; of which we will by and by ſpeak more cleerly.

6. To be brieffe, all men that haue diligent care of their cōſcience, are not much ſubject to make raſhe judgements of other mens matters. For as Bees in foggie miſtes, or cloudie weather, retire to their hiues, to buſie them ſelues with their honny: ſo the thoughts of deuout ſoules, neuer wander abroade to cenſure or to marke the doubtfull and ſecret

actions

actions or intentions of their neighbour, but leaſt they ſhould by marking them, fall in danger of cenſuring them, they retire them ſelues by a carefull introuerſion (as ſpirituall men call it) into them ſelues, there in the cloſet of their ſoules, to view and order the good reſolutions of their owne amendment.

7. It is the part of an idle and vnthriftie ſoule, to buſie her ſelfe in examininge other mens liues: excepted always ſuch as haue charge of other, as well in common wealths, as in priuat families, and communities: for a great part of the quiet of their conſciences, conſiſteth in watchinge diligently ouer the conſciences of other: Let ſuch men doe that carefull dutie with loue and mildnes? that done, let them keep them ſelues, within them ſelues, to be at more tranquillitie, and ſafer from exceſſe in this matter.

*Of ſlaunder and back-biting.*

## CHAPTER XXIX.

1. RASHE judgement, breedeth diſquiet, diſdaine, and contempt of our neighbours, pride and ſelfe conceipt,

ſelfe conceipt, and a hundred other peſtilent effects: among which back-biting, and ſpeaking ill of other men, hath the firſt place, as the verie plague of all conuerſations. O that I had one of the burning coales of the holy altar, to touch therwith the lippes of men, and take away their iniquities, and cleanſe their ſinne: imitating the Seraphin, that purified the mouth of the Prophet Eſay, with a coale takē from the altar of God: for he that could banniſhe ſlaunderous lippes out of the worlde, would take away one of the greateſt cauſes of ſinne and iniquitie.

2. He that vnjuſtlie robbeth his neighbour of his good renowne, beſides the ſinne committed, is bound to repare the domage, though differently, according to the diuerſitie of ſlanders vſed: for no man can enter into heauen with other mens goods: and amongſt all exteriour goods, a good name is the moſt pretious. Slaunder is a kind of willfull and perfidious murther: for we haue three liues, one ſpirituall, which conſiſteth in the graces of God: another corporall, which cometh from our ſoule; the third a ciuil or morall life, which conſiſteth in our good name; ſinne robbeth vs of the firſt; death taketh from vs the ſecōd, and

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an ill tongue depriueth vs of the thirde. Nay a ſlaunderous tongue at one blowe, committeth ordinarilie three ſeuerall murders; he killeth his owne ſoule, and his that hearkeneth to him, and taketh away the ciuill life of him whome he ſlaũdereth: for as S. Bernard ſayth, he that detracteth, and he that harkeneth to the detractour, both of them haue the diuel vpon them: but the one hath him in his tongue, and the other in his eare. *They haue whetted their tongues like ſerpents*, ſayth Dauid, ſpeaking of detractours: for as the ſerpents tongue is forked, and double pointed, as Ariſtotle ſayth; ſo is a detractours tongue, who at one time ſtingeth and poiſoneth the eare of him that heareth him, and the reputation of him whome he back-biteth.

3. I charge thee therefore (moſt deare Philotheus) that thou neuer ſpeak ill of any man, directlie or indirectlie: neuer impoſe falſe crimes and fained faultes vpon thy neighbour: neuer diſcouer his ſecret ſinnes; nor exaggerate thoſe that are notorious; neuer interpret in ill part his good work: neuer denie the virtue & good parts which thou knoweſt to be in him, nor diſſemble them malitiouſlie, nor diminiſh them enuiouſly: for by all theſe manner of wayes, thou

thalt offend God grieuouſly: but moſt of all by denying the truth to the preiudice of thy neighbour, or by accuſing him falſelie, for it is a double ſinne, of lying, and robbing thy neighbour both at once.

4. They that to ſpeak ill of another, make prefaces of honour, excuſing their intentions; or mingle ſecret and ſlie jeſts, and the prayſes which they would ſeeme to recount of another, are the moſt venemous and miſchieuous detractours of all. I proteſt (ſay they) I loue him with my hart, and as for other matters, he is a right honeſt man: but yet one muſt tell the truth. I muſt needs ſay, he did ill to play ſo treacherous a part. She is a verie virtuous maiden (ſayth another) but ſhe was ouerreached in ſuch an occaſion: and ſuch like diminiſhing additions, which are moſt ordinarilie vſed. Seeſt thou not this ſlight of theirs? The archer drawing his bow, draweth likewiſe the arrow as nigh to him ſelfe as he can: but it is onelie to ſhoot it with greater force. It ſeemes theſe fellowes do drawe their tongues to them ſelues, but it is onely to let them ouer-ſhout with greater violence, and pierce more profoundlie into the harts of the

audience,

audience, or companie where they talke. Detraction vttered in a jesting & scoffing manner, is yet more wicked then the former Seney (they say) is not a present poison of it selfe, but slowe in working, and easilie remedied, but being taken with wine, it is remedilesse: So speaking ill of our neighbours, which would otherwise passe lightlie in at one eare and out at another (as they say) sticketh firmelie in the remembrance of them that heare it, whē it is crafttilie couched with some subtill & merrie quippe: *They haue* (sayth Dauid) *the venom of aspes vnder their lippes.* The stinging of the aspe is allmost without any feeling, & his venim at the first, breedeth a delectable kind of itching, through which the entrailes and harr open them selues, and receaue the poison, against which afterward there is no remedie.

5. Doe not say, such a one is a dronckard, allthough thou haue seene him dronck: nor, he is an adulterer, though thou haue seen him taken in that sinne: nor, that such a one is an incestuous person, because he hath beene once found in that crime: for one onely act, giueth not name & title to a thing. The sunne stood stil once in behalf of Iosuas victorie; and lost his light another time

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for our Sauiours death vpon the croſſe: yet for al that, no man will ſay that the ſunne is immoueable, or darkſome. Noah was once dronck; and Lot another time, and withall committed horrible inceſt with his owne daughters, yet neither the one, nor the other were drunckardes: nor was the latter an inceſtuous perſon. So Saint Peter was not a bloud shedder, though once he shed bloud: nor a blaſphemer, though once he blaſphemed. To beare the name of a vice or a virtue, one muſt haue frequented the actes thereof, and gotten a habit of it: ſo that it is an abuſe of tearmes, to ſay, one is cholerik, becauſe we haue once ſeene him angrie, or a theeſe, becauſe he hath once ſtollen.

6. Although a man haue beene a long time vitious, yet we incure daunger of lying to tearme him a vitious man. Simon the leaper, called Marie Magdalen a ſinner, becauſe she had beene ſo not long before: yet lied he, for she was then no longer a ſinner, but a moſt holie and bleſſed penitent, and therefore our Lord himſelf tooke vpon him the defence of her cauſe. The preſumptuous phariſey held the humble publican for a ſinner, peraduenture for an vniuſt oppreſſer, a fornicatour, or gi-

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uen to ſome other hainous vice: but he was foulie deceaued, for when he thought ſo badlie of him, at that verie time was he juſtified. Alas ſeeinge the goodnes of God is ſo great, that one moment ſufficeth to obtaine and receaue his holie grace, what aſſurance can we haue, that he, who yeſterday was a ſinner remaineth a ſinner to day? The day paſt, muſt not judge the day preſent: nor the preſent, judge the day to come: it is onelye the laſt day, that judgeth all dayes. Thus we ſee, that we can neuer ſay, a man is naught, without probable daunger of lying: that which we may ſay, in caſe that we muſt needs ſpeake, is, that he did ſuch a naughtie act, he liued ill ſuch a time, he doth ill for the preſent: but we may drawe no conſequence from yeſterday, to this day nor from this day, to the morrow following.

7. Now though we ſhoud be wondrous carefull, neuer to ſpeak ill of our neighbour, yet muſt we take heed of the other extremitie, into which ſome do fall, who to auoide ill ſpeaking, commend and ſpeak well of vice. If thou meete with one that is indeed a ſlaunderer of his neigh-

bour,

bour, doe not ſay, as it were excuſinge his vice, that he ſpeaketh his minde francklie, and freelie. Of one that is notoriouſlie vaine and arrogante, ſay not, that he is a gallaunt courtlie gentleman: dangerous familiarities, muſt not be tearmed plaine and ſimple dealings; maske not diſobedience, with the name of zeale, nor pride, with the name of magnanimitie, ſtile not laſciuiouſneſſe with the honeſt title of frindſhip, No, my deere Philotheus, thinck not that thou auoideſt the the vice of ill-ſpeaking, by fauouring, flattering, and cheriſhing other men in their vices: but roundlie and freelie, ſpeak ill of euill, and blame that which is blame-worthie, for in ſo doing we glorifie God, ſo it be done, with the conditions following.

7. To reprehend another mans faultes and vices lawfullie, it is needfull, that it be profitable to him of whome wee ſpeake, or to them vnto whome we ſpeake. There be ſome, that recite, before maydens, indiſcreet priuities of ſuch and ſuch, which be manifeſtlie daungerous. Others recount, ſome más diſſolute geſtures, or wanton ſpeeches, tending manifeſtlie to diſhoneſtie? If I

ſhould

ſhould not freelie reprehend this abuſe, or that I ſhould excuſe it, theſe tender young ſoules who heare it, would take thereby occaſion, to giue them ſelues leaue to ſay, and to doe the like. Their profit then requireth, that I rebuke ſuch thinges freelie, before I ſturre from the place, vnleſſe I may prudentlie deferre this good office, to doe it with more deliberation, and leſſe intereſt of them, of whome thoſe things were recounted, at an other occaſion.

8. Moreouer it is requiſite, that in ſome ſort it belong vnto me to ſpeak of that matter, as when I am one of the principall of the companie, and that if I ſpeake not, it would ſeeme that I approue their vices, But if I be one of the meaner ſort, then I muſt not vndertake to giue the ſentence.

9. But aboue all it is requiſite that I be exact, and warie in my words, and not to vſe one too much: as for example. If I blame the familiaritie of this young man, and that young maide, and call it indiſcreet and dangerous; O God (my Philotheus) we muſt hold the ballance verie euen, that we make not things heauier then they be indeed, although it be but the waight of a graine. If in the fault I am

to ſpeak of, there be but only a bare appearaunce, I will ſay no more then ſo: If but a ſimple indiſcretion, I will giue it no worſer name, If neither indiſcretion, no probable appearaunce of ill be in the matter, ſauing only that ſome malicious ſpirit may thereby take occaſion to ſpeak ill, I will ſay nothing at al, or onely ſay the ſame. My tongue ſo long as I judge my neighbour, is like a raſour in a chirurgians hands, that pretends to cut between the ſinews and the veines: ſo the cut that I make with my tongue in cenſuring or reprehending my neighbours actions muſt be ſo warie, that I launce no deeper then needs, that I ſpeak neither more nor leſſe, then that which the thing it ſelf indeed requireth. And in a word, be carefull to keepe this rule, that in reprehending the vice as it deſerueth, thou ſpare the perſon, in whome it is, as much as diſcretion and ciuilitie teacheth.

10. True it is, that of infamous and notorious publique ſinners, wee may ſpeake more freelie: ſo that ſtill we declare in our words, the ſpirit of charitie and compaſſion, without all arrogancie or preſumption, not taking delight in other folks miſeries, which is always

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an affection proceeding from a baſe & abject hart. I except allwaye thoſe that are denounced to be Gods enemies, and deſloyall to his holie church : for we may and ought in conſcience to diſgrace, and debaſe all hereticall and ſchiſmaticall ſectes, and the authours of them : it is charitie to crie againſt the wolfe, not only when he is among the ſheep, but whenſoeuer we eſpie him.

11. Euery one is bold to take ſo much licence as to cenſure princes, and ſpeak ill of whole nations, according to the deuerſitie of affections that men beare them : but thou (my Philotheus) muſt beware alſo of this defect : for beſides that God is offended therwith, it may raiſe thee vp a thouſand quarrels from which thou canſt not deliuer thy ſelf, without great vnquietnes.

12. When thou chaunceſt to heare any man ſpeak ill of another, procure if thou canſt, to make his accuſation doubtfull. If thou canſt not doe that iuſtlie, endeuour to excuſe the intention of the partie cenſured : If that cannot be done neither ; ſhew thy compaſſion toward his frailtie, cut off the diſcourſe remembring thy ſelfe, and bringing they hearers in remembraunce, that if they haue not offended in that

ſort, that they are the more beholding to the grace of God for the ſame, and withall recall courteouſly the detractour to himſelfe: and laſtly. If thou knoweſt any good of the partie detracted, endeuour to ſet it forthe.

## *Other aduices and inſtructions to be obſerued in talke*

### Chaptre. XXX.

1. Let our talke be courteous, franck, ſincere, plaine, & faithfull, without double dealling, ſubtiltie, or diſſembling; for though it be not good alway to telle the truth in all matters, and in all occaſions: yet is it neuer lawfull to ſpeake againſt the truth. Accuſtom thy ſelf neuer to lie wittinglie, and of ſet purpoſe, neither to excuſe thy ſelf, nor for any other cauſe, calling always to mind, that God is the God of truth. If thou chaunce to tell a lie, and canſt handſomly correct it out of hand, either by recalling it merily, or by ſome good explication, doe it: a true excuſe, hath much more grace and force to giue ſatisfaction, then a lie neuer ſo ſmoothlie tolde.

2. Though ſometime a man may

prudently and diſcreetly diſguiſe and couer the truth, by ſome artificiall colour of ſpeeche, yet muſt that be vſed only in matters of importance, when the glorie and ſeruice of God manifeſtly requireth it, Excepting onely thoſe occaſions, ſuch artificiall equiuocation is daungerous for as holy writt ſayeth: *the holy Ghoſt dwelleth not in a diſſembling and double ſpirit*: No cunning is ſo much to be deſired as ſimplicitie; the wiſdome of the worlde, and ſubtilitie of the fleſhe, belong to the children of this world: but the children of God, walk plainely, without going awrie, their hart is free from all doublenes. *He that walketh ſimply* (ſayth the wiſeman) *walketh confidently*. Lying, double dealing, & diſſembling, are allways ſignes of a weak, and baſe ſpirit S. Auſtin had ſayd in the 4. booke of his Confeſſions, that his ſoule, and his frinds ſoule, were but one ſoule; and that his life was tedious vnto him after the death of his frind, becauſe he would not liue by by halfes; and yet that for the ſelfe ſame cauſe he feared to die, leaſt, his frind ſhould die wholly in him. Theſe words afterward, ſeemed vnto him too artificiall, and affected, in ſo much that he corrected them in the bookes of his

Retractations, cenſuring them with a note of follie. Seeſt thou not Philotheus, what a liuely and delicate feeling, this holy and pure ſoule had of cutious painted ſpeeches? Surely it is a great ornament of a chriſtian ſoule to be faithfull, plaine, and ſincere in talk: I haue ſayd, *I vvill obſerue and keepe my vvayes, that I may not offend in my tongue. Sett (ô Lord) a vvatch before my mouth, and a doore of ſtrength and cloſenes to ſhutt my lippes*, ſayth Dauid.

3. It is an aduiſe of the holy king S. Lewes, to contrarie or gainſay no man, vnleſſe it were either ſinne or domage, to let his words paſſe without contradicting them: and by this meanes, a man may be ſure to eſcape all quartels and debates. But when neceſſitie conſtraineth to oppoſe thy opinion againſt another mans, vſe mildnes, warines and dexteritie, not ſeeking to vex his ſpirit, whome thou gainſayeſt, nor to confound him: for nothing is gained by ſharpe reprehenſion, or too mucg ſtomach in contradicting.

4. The auncient ſages highlie commended them that ſpake little, which is to be vnderſtood, not of them that ſpeak few words, but of them that vſe

not

not many needleſſe, and vnprofitable words; for in this matter of talk, we regard not ſo much the quantitie, as the qualitie, and in my opinion, we oughte for to flie both extreams. For to ſhew ones ſelfe a graue profound doctour, refuſing to condeſcend to familiar talk, vſed in honeſt recreations, argueth either ſome diſtruſt, or diſdaine. And on the other ſide, to prate alwayes, and giue neither place nor occaſion vnto other men to ſpeak their pleaſure, ſmelleth either of vain-glorie, or of follie and lightnes.

5. S. Lewes allowed it not for good manners, when one is in companie, to talk to anie man in ſecret, and in counſail, principallie at the table: leaſt he giue ſome cauſe to ſuſpect, that he ſpeaketh ill of other. *He that is at table* (ſayth he) *in good companie, and hath any good and merry conceipt to ſay, let him ſpeake, that all the company may heare him: If it be any thing of importance, that he would not haue all men knowe, let him conceal it altogether, and tell it no man vntill the companie be diſſolued.*

*Of honeſt and commendable paſtimes and recreations.*

## CHAPTER. XXXI.

1. IT is sometimes necessary to ease our spirit, and offoord it, and the bodie also, some kind of recreation. Saint Iohn the Euangelist (as the deuout Cassianus reporteth) was vpon a time found by a hunts-man, to haue a partrige in his hand, and to make much of it, and play with it for his passetime: the hunts-man demanded wherfore he, a man of such qualitie, tooke delight in so low and base a recreation; well (sayd S. Iohn) and wherfore doest not thou carie thy bow allways bent? marrie, (quoth the hunts-man) least If it should be alwayes bent, it would loose his force and strength, When it should be needfull. Wonder not then at me (replied the blessed Apostle) If I cease a little from the rigour and attention of my spirit, to take a little rest and recreation, that after this small ease, I may after employ my selfe more earnestlie in contemplation of higher matters. It is doubtlesse a great vice to be so rude and sauage, as neither to allowe ones selfe, nor to suffer any other, to enjoy some kind of lawfull passetime, & recreation.

2. To take the ayre, to walke, and

talk

talk merrily and louingly together, to play on the lute and other ſuch inſtruments, to ſing in muſick, to goe a hunting, are recreations ſo honeſt, that to vſe them well, there needs but ordinarie prudence, which giueth euery thing, due order, place, ſeaſon, and meaſure.

3. Thoſe games in which the gaine gotten by them, ſerueth for a price and recompence of nimblenes of the bodie or induſtrie of the mind, as tennis, baloone, ſtoole-bale, cheſſe, tables, running at the ringe, be of them ſelues good and lawfull: onely exceſſe is to be auoided, either in the time employed vpon them, or in the wager that is playde for: If too much time be ſpent in theſe diſports, they are no more recreation, but an occupation, not eaſing either bodie or mind, but weerying the one, and dulling the other. After fiue or ſix houres ſpent at cheſſe, who is not altogether weeried in ſpirit with ſo much attention? To play a whole afternoone at tennis, is not to recreate the bodie, but to trie it. Againe if the wager which is plaid for, be of ouer-great valew, the affections of the gamſtirs grow out of ſquare: & beſides it is an vnjuſt and vnreaſonnable thing, to lay great wagers

vpon ſuch ſlight induſtries, ſo vnprofitable, and ſo little praiſe-worthie. But aboue all Philotheus, take heed thou ſet not thy affection vpõ theſe diſports, for how lawful ſoeuer any recreatiõ be, it is a vice to ſet the hart vpon it: not that thou ſhouldſt not take pleaſure in ſportinge, for without pleaſure there can be no recreation: but that thou ſhouldſt not ſo place thy hart vpon theſe paſſe-times, as to be allwayes deſirous of thẽ, and not to be content without them.

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*Of dauncing and ſome other paſſe-times vvhich are lavvfull, but dangerous vvithall.*

## CHAPTER. XXXII.

1. DANCES of their owne nature be things indifferent, & may be vſed either well or ill, but as they are ordinarily vſed, they incline & leaue much to the worſſer ſide, & conſequently are full of danger & perill. They are vſed by night, in darkenes, & obſcuritie: & verie eaſie it is for the works of darknes, to ſlipp into a ſubject, ſo apte of it ſelfe to receaue euil accidents. The greateſt part of the night is ſpent in them, ſo that by late watching, men are faine to ſleep out the mornings, and by conſequence,

the

the meanes to ſerue God. In a word, it is allwayes follie to change the day into night, light into darknes, and good workes into fond fooleries; Each one that cometh to daunce, bringeth with him his head brimfull of vanitie: and vanitie is ſo great a diſpoſition to naughtie affectiõs, & to dangerous & reprehẽſible loues, that ſuch badde fruicts with great facilitie, are engendered in theſe dances.

2. I may ſay of dãces (Philotheus,) as the phyſiciãs doe of muſhroms, or toad-ſtooles, though manie do eate them for dainties, yet (ſay they) the beſt of them are worth nothing: & I ſay likewiſe, that though dances are much frequented, the beſt of thẽ are not very good. They that will needs feede on ſo vnprofitable a diſhe as muſhroms are, procure that they be excellente well dreſt; If by no meanes thou canſt excuſe thy ſelfe by reaſon of the companie in which thou art from dancing, ſee that thy dance be well ordered. But how muſt it be well ordered? with modeſtie, ſeemlines, and an honeſt intention. Eate but ſeldome, and in little quantitie of muſhroms (ſay the phyſitions) for if they be oft times eaten, & in great abundance, be they neuer ſo well dreſſed, the quantitie of them becometh venom in

the ſtomacke. Dance little at a time and verie ſeldome Philotheus, for otherwiſe thou putteſt thy ſelfe in danger to affect ouer much this exerciſe, ſo perillous, and apt to breede ſuch badd fruicts in the ſoule, as we euen now mentioned. Muſhtroms according to Pliny, being ſpongie, and full of wide pores, draw vnto them verie eaſilie, all infection neere them, in ſo much that if they be nigh ſerpents and toades, they receaue venom from them, which is the cauſe wee call them toadſtooles: Dancing ſports in night aſſemblies, do ordinarilie draw with thē theſe vices and ſinnes, which commonly raigne in one place, querrelles, enuie, ſcoffing, and wanton loue; and as theſe exerciſes doe open the pores of the bodie that vſeth them, ſo they open the powres of the ſoule, and if anie ſerpentine companion, breath into their eares ſome wanton or laſciuious word, or ſome loue toy; if ſome Baſiliske or Cokatrice, caſt an amourous eye, an vnchaſt looke, the hart thus opened, eaſilie entertaineth theſe poiſons. O Philotheus, theſe impertinent recreations are ordinarilie dangerous; they diſſipate the ſpirit of deuotion, weaken the forces, make charitie cold and ſtir vp in the ſoule, a

thouſand ſortes of euil affections: and therefore it is, that they are to be vſed with great diſcretion.

3. Aboue all, the phyſicians preſcribe, that after Muſhroms, we ſhould drinck good wine: and I ſay, that after dancinge, it is behouefull to vſe good and holie conſiderations, to hinder thoſe dangerous impreſſions, which the vaine delight taken in dancing may haue left in our mind. Thinck then; 1. that whilſt thou waſt buſied in this idle exerciſe, manie ſoules did burne in hell fire for ſinnes committed in dancinge, and by the occaſion of the time and place, and cõpanie, and other circumſtances which dancinge bringeth with it. 2. Many relygious, & deuout perſõs at that verie time in the preſence of God, did ſing his heauenly praiſes, & contemplated his diuine goodnes. And how much more happely was their time ſpent in praying, thẽ thine in dãcing. 3. Whilſt thou dancedſt merilie, many ſoules deceaſed out of this world in great anguiſh & dread of conſcience; manie thouſand men & wemen ſuffered great dolours, diſeaſes, & pangs, in their beds, in hoſpitals, in the ſtreets, the goute, the grauell, burning feuers, canckers, and infinite ſortes of miſeries. They had then no reſt, & thou hadſt then

no cõpaſſion of thē. And thinckſt thou not that one day perhaps thou ſhalt ſigh while others dance, as thou haſt now danced while others ſighe? 4. Our Lord. Our Ladie, the Angels, & Saints, beheld thee all the while thou dauncedſt, how deerlie did they pitie thy poore ſoule, that was buſied in ſo vnprofitable an entertainment?

5. Alas, while thou wert thus miſpending thy goldē leaſure, which might haue been farre better employed, time paſſed away, and death drewe nigh, and mocking (as it were) thy indiſcreet paſſetime, inuiteth thee to his dance, in which the ſighes of thy frinds ſhall ſerue for well tuned vialles, where thou ſhalt giue but one turne from life to death. This dance is the true paſſetime of mortal men, for in it wee paſſe in a moment from time to eternitie, of vnſpeakeable joyes, or intolerable paines: I haue ſett thee downe theſe few conſiderations: God will ſuggeſt many other vnto thee to the ſame effect, if thou feare him truly.

*The times to ſport and dance.*

## CHAPTER. XXXIII.

1. To

1. TO ſport and dance well and lawfullie, requires that we vſe theſe delights for recreation of our minds, and not for any affection we beare to the ſportes them ſelues; that we continewe them but a ſhort time, & not till we be weeried and dulled therwith; that we exerciſe them but ſeldome, and not euerie day, for otherwiſe we turne recreation, into an occupation. But in what occaſions may a man vſe dancing and ſportings? The juſt occaſions of indifferent diſportes are moſt frequent: occaſiõs of vnlawfull are verie rare, and ſuch games are much more blame worthie and dangerous. But in one word, the lawfull time and occaſion of dancing and ſporting is, when prudence and diſcretion telleth thee, that thou muſt condiſcẽd tõ giue contentmẽt to the honeſt cõpanie, in which thou ſhalt be in conuerſation. For diſcreet condeſcendence is a braunche of charitie, and maketh indifferẽt things to be meritorious, and dangerous things, to be tolerable, and taketh many times malice away from things that otherwiſe would be badde: which is the reaſon that games of hazard, which otherwiſe would be reprehenſible, are not ſo, when juſt condeſ-

cendence doth lead vs therunto.

2. I receaued great comfort in hart to read in the life of bleſſed Charles Boromæus, the holy biſhop of Millan, that he condecended vnto the Suiſſers in certain things, in which otherwiſe, he was very ſeuere: and that the bleſſed Ignatius de Loyola, being deſired to play, accepted of it S. Elizabeth of Hungarie, was wonte to ſport her ſelfe, and be preſente at aſſemblies of paſſetime, with out hurte of her deuotion: which was ſo deeply rooted in her ſoule, that as the rockes about the lake of Rietta, do increaſe by the waſhing and beating of the waues, ſo her deuotion increaſed among the pōpes & vanities of the court, wher vnto her high eſtate expoſed her; Theſe were great fires, and of ſuch propertie, as to increaſe with the wind, whereas little flames, be ſoone blowne out, if we carie them not couered.

*To be faithfull and conſtant in great and ſmall occaſions.*

## CHAP. XXXIIII.

1. THE ſacred ſpouſe in the Canticles ſayth, that his eſpouſe had rauiſhed his hart with one of her eyes,

eyes, and one haire of her head. Among all the exteriour parts of mans bodie none is more noble, for the artificiallnes of the making, or the actiuitie, then is the eye; none more baſe then the haire. The meaning then of the diuine ſpouſe is, to giue vs to vnderſtand, that he accepteth not onely the great works of deuout perſons, but euen the ſmalleſt and leaſt: and that to ſerue him wel, and according to his will, is to take great care in greate and little peeces of ſeruice, in lowe and in loftie things: and that equallie in both kinds, we may (as it were) robbe him of his hart.

2. Prepare thy ſelfe then (my Philotheus) to ſuffer manie great afflictions, yea & martyrdome it ſelfe for our Lord: reſolue thy ſelfe to giue vp vnto him, all that which thou eſteemeſt moſt pretious whenſoeuer it pleaſeth him to demaund it, father, mother, husband, wife, brother, ſiſter, children, thine owne eyes, and thy life too: thy hart muſt be readie to yeeld him vp all theſe things at a beck. But as long as his diuine prouidence ſendeth thee no afflictions ſo ſenſible and heauie, that they require not thine eyes, at leaſt giue him thy haire: I meane, ſuffer meekly and louinglie little iniuries, ſmall offences, & pettie domages, which

daylie

daylie happē vnto thee. For by ſuch little occaſions employed for his loue, thou ſhalt winne his hart whollie, and make it thine owne. The head-ach, the tooth-ache, the theume, a check of thy husbād or wife, the breaking of a glaſſe, loſſe of a paire of gloues, of a iewell, of a hand-kerchief, a frumpę or mock patiently borne, a little violence offered to thy ſelf in goinge to bedde ſoone, and riſinge earlie to ſerue God, and communicate, a little ſhame ſuſtained for doinge ſome actions of deuotion in publique. To be brieffe, any ſuch ſlight occaſions of patiēce & ſufferāce, taken & embraced for the loue of God, do infinitly pleaſe his diuine goodneſſe, who for one glaſſe of water, hath promiſed & Prepared heauē to his ſeruants. And becauſe theſe occaſions offer thē ſelues euery moment, they are great inſtruments to heape vp ſpirituall treaſures, if they be well imploied.

3. When I read in the life of S. Catherin of Siena, ſo manie raptes and eleuations of her ſpirit, ſo many wiſe ſayings, and godly ſermons made by her: I nothing doubt, but that with this faire eye of contemplation, ſhe rauiſhed the hart of her heauenly ſpouſe. And I receaue no leſſe cōfort, when I find her in her fathers kitchin making the fire, turning

ning the ſpitt, dreſſing meat, kneading bread, & doinge all the low & baſer offices of the houſe, with a courage full of louing delight in her God. And I eſteeme no leſſe the lowlie meditatiõs which ſhe made in the midſt of theſe abiect offices, thẽ the extaſies and heauenlie viſions which ſhe had ſo oftẽ; which peraduenture were giuen vnto her, only for recõpence of this humilitie & abiection. As for her meditations, they were ſuch as followe, when ſhe prepared meat for her father, ſhe imagined that ſhe prepared it for our Lord like another Martha, and that her mother was in place of our bleſſed Ladie, and her brethrẽ in ſteed of the holie Apoſtles: in this ſort encouraging her mind to ſerue all the court of heauen, and imploying her ſelfe moſt delightfull in ſuch humiliations, becauſe ſhe knew it was Gods will. I haue ſet downe this example, (my Philotheus) that thou mayſt knowe of what importance it is, to direct wel all thy actions, be they neuer ſo baſe, to the ſeruice of his diuine majeſtie.

4. Therefore my counſell is, that thou imitate that courageous womã, whome the wiſe king Salomon ſo highlie commendeth: ſhe ſett her hands (as he ſaith) to great, importãt, & magnificent things:

and

and yet disdained not to lay hold on the spindle and rock. Put thou thy hands to great things, exercising thy selfe in prayer & meditation, in frequenting the Sacramẽts, to engẽder the loue of God in thy neighbours, & to stirre vp good inspiratiõs in their soules, and in a word, to do great & excellent good works according to thy callinge Forgette not for all that the rock, and spindle, that is the practize of lowlie actions, and humble virtues, which like small flowers, growe at the foote of the crosse, as, to serue the poore, visit the sick, to haue care of thy family, with the works belonging therunto, to vse al profitable diligence, to auoide idlenes amidst all these actions enterlace such deuout considerations, as S. Catherin of Siena did in her mortifications.

5. Great occasions of seruing God, present them selues but seldome, lesser occasions offer them selues euerie daye: *& he that shalbe trustie in small matters,* (sayth our Sauiour) *shalbe established ouer great things.* Doe euerie thing then on the name of God, and euery thing wilbe well done: whether thou eatest or drinckest, sleepest, or wakest, be it in recreation or businesse, so that thou handle thy matters well, and hauing always an eye to Gods pleasure and will,

thou

thou ſhalt profit much before God, dooing al theſe thinges, becauſe that Gods will is that thou doe them.

## *That we muſt keep our ſoule iuſt and reaſonable, in all her actions.*

### Chapter. XXXV.

1. WE are not men, but through the vſe of reaſon: and yet is it a rare thing to find men that are reaſonable indeed: for commonlie ſelfe loue maketh vs ſwarue from reaſon, conducting vs vnawares, and almoſt without our knowledge or feeling, to a thouſand ſort of ſmall, yet dangerous, vniuſt and vnreaſonable actions; which like the little foxes in the Canticles, roote vp the fruictfull vines, forbecauſe they are little, men take no great heed of them: and becauſe they are many in number, they lett not to doe harme enough.

2. Theſe things which now I wil reckē are they not vniuſt, & againſt true reaſon? We accuſe our neighbours vpon euerie light occaſion, and excuſe our ſelues in all things; wee would ſell verie deer, & buy verie cheape: we deſire that

iuſtice ſhould be executed in another mans houſe, but mercie and clemencie in our owne. Our word muſt be taken in good part, and yet we are captious & cauill preciſely at other mens ſpeaches. We would haue our neighbour leaue vs his goods for our monie: but is it not more reaſonable, that he ſhould keep his goods, leauing vs our monie? we are diſcontented with him, becauſe he will not helpe vs to his owne incõmoditie: is it not more reaſon we ſhould reprehend our ſelues, for deſiring to hinder his commoditie?

3. If we affect one kind of exerciſe, we diſcommend al other: and controlle and condemne all that diſpleaſeth vs. If any of our inferiours haue no great good grace in his perſon or actions, or that we haue a tooth againſt him, doe he what he wil, & doe he it neuer ſo wel, we take it ill, & neuer ceaſe to contriſtate him, & to be always readie to chalenge him. Contrariwiſe, if any be acceptable to vs, & ſeeme to vs of a good grace and cariage, he can do nothing ſo diſorderly but we will excuſe it. There are many virtuous childrẽ whome their father and mother ſcarce abide to looke vpon, becauſe of ſome bodily imperfections: and manie vicious that are their

parents

parents minions, and are coockered vp daintilie, onely for some corporall wel fauouredneſſe. In all things we preferre the rich before the poore, allthough they be neither of better condition, nor more virtuous: nay we preferre him that hath the gayeſt clothes. We will haue our owne due exactly, but others muſt be courteous in demãding their due of vs; we keep our ranck & place verie preciſely, but would haue other men humble & condeſcend; we cõplaine eaſilye of others, but wil heare no complaints of our ſelues: That little which wee doe for other men, ſeemes in our eye & judgemente verie muche, but whatſoeuer ſeruice or good turne an other mã doth to vs, it ſeemes to our ſighte in a manner nothinge. In a worde, we are much like the partridges of Paphlagonia which are ſayde to haue two harts, for to our ſelues & in fauour of our owne righte, we haue a harte that is ſweete benigne & liberal, but to our neighbour a harde, ſeuere & rigorous harte. We haue two ſorts of ballances, the one to weighe our owne cõmodities, with al aduantage poſſible the other to weighe with all diſaduantage, what we deliuer to our neighbour. And as the ſcripture ſayeth, *deceiptfull lippes haue ſpoke in hart & hart*, that is

to

to ſaie, they haue two harts, & two weights, to receaue a heauye and full weighte, to deliuer a lighte and skant weighte, is abhominable before God.

4. Philotheus obſerue equallitye & juſtice in all thy actiõs, imagine thy ſelfe in thy neighbours place, & him in thyne: & ſo ſhallt thou judge arighte. Whē thou ſelleſt, thinke thy ſelfe the buyer, & buyinge, proceede as if thou wert the ſeller, for thus thou wilt be ſure to deale juſtly in al thy bargaines, & contracts. All theſe inequallityes I confeſſe are lighte & binde not to reſtitution, becauſe we exceede not the limittes of that rigour which we may lawfully vſe in fauour of our owne righte: yet notwithſtandinge they are great defects of reaſon, & charitie & conſequētly bynde vs to procure the amendment thereof, eſpeciallie ſince the things which we forſake in this amendment, are but meere trifles. For what doth a man leeſe by liuing gentlemanly, nobly, courteouſly, with a royall, free and liberall hart?

4. Let this then be thy particular care Philotheus, to examine thy hart, and ſee whether it be ſo affected towards thy neighbour, as thou wouldſt haue him affected toward thee, if thou wert in his place: for in that ſtands the triall of true

reaſon.

reason. Trajanus the Emperour, being blamed by his faithfull frinds, for making the impertial majestie (as it seemed to thē) too familiar & cōmon: verie well quoth he,& why should not I shew in my self being Emperour, such an affection to euerie man in particular,as I my self,If I were a particular & priuate mā, would desire to find in my Emperour.

*Of desires.*

## Chaptre. XXXVI.

1. Very one knoweth,that he must in no sort desire any thing which is naughtie & vicious: for the desire of euil maketh vs euil. But I say more vnto thee,Philotheus,desire not in any case those things, which be dāgerous to the soule,as dācing,gaming,and other such pastimes; nor honours & places of charge;no nor admirable visions, nor heauenly extasies,for al these things are much subject to vaine-glorie, & deceit.

2. Desire not things which are farre off frō thee,that cānot come to passe according to thy desire; but after some long time,as many doe,who therfore do weerie & distract their harts vnprofitably & put thē selues in dāger of great disquiet.

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If a yoūg mā desire much to be prouided of some great office & charge, before the time be come, to what purpose serueth this desire of his? if a married woman desireth to be a nunne, to what purpose? If I desire to buy the goods of my neighbour, before he desire to sel thē, loose I not my labour in such a fruitlesse desire? If being sore sick, I desire to preach or to say masse, or to visit others that be sick, and performe other exercises of men that be in perfect health: be not these vaine desires, since it is not in my power to bring thē to effects And yet besides this vanitie of these vnprofitable desires, they occupie the place of other better desires which I should haue, to be patient, resigned, wel mortified verie obedient, meek, and mild in aduersities, which is the thing that God wills that I should practize at that time; but we admitt as fond desires as wemen great with child, that long for cherries and strawberies in autumne, and for fresh grapes, in the spring-time.

3. I can not approue in any sort, that men addicted to one kind of estate and vocation, should desire any other kind of life, then that which befitteth their calling, or busie them selues in exercises, imcompatible with their present

condition:

condition: for ſuch deſires diſtract the hart, and altogether deſtroye the neceſſarie occupations belonging to their eſtate. If I deſire the ſolitarye lyfe of a Carthuſian, I doe but loſe my tyme, for theſe deſites occupie the tyme and place of thoſe, which I ſhould haue for the welle imployinge of my ſelfe in thinges belonginge to my preſente office. No ſurely, I woulde not that men ſhould be ſtill deſiringe better ſpirits, better witts, better judgements, for theſe deſyres are but vaine, and onely ſerue to hinder thoſe thoughtes and cares which euery one ſhould haue of betteringe thoſe parts which God allmightye hath allready endued him withal, No I would not that one ſhoulde deſire better meanes to ſerue God almightie, then which allreadie he hath, but that he labour and endeauour to employe theſe well & profitablie: this indeede is to be vnderſtoode of deſires that, as it were ſtill poſſeſſe the harte, for ſimple wiſhes if they be not too frequent, doe no harme or hinderaunce.

4. Deſire not further croſſes and afflictions but accordinge as thou haſte founde thy ſelfe diſpoſed and able to beare thoſe which God allmightie hath allreadye ſent thee. If a leſſe iniurie we

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can not endure without repining, were it not vaine and fooliſhe to deſire mattyrdome? About objects imaginarye, and ſuch thinges as ſhal neuer come to paſſe, our enemye moueth to greate and magnanimious deſyres, and all to the ende of euertinge vs from the conſiderations of thinges preſente, wherein (how meane ſoeuer) we mighte exerciſe our ſelues with greate profitte, we imagine combatts with the terrible monſters of Afrique, and in the meane tyme for wante of care and heede, ſuffer our ſelues, in effecte to be vanquiſhte and ſlayne, by the poore ſnailes that lye in our waye.

5. Seeke not after temptations, for that were temeritye and raſhnes, but prepare thy harte to expecte them courageouſly, and to receaue them when God permittes them to come.

6. Varietie of meates (eſpeciallie if the quantitie be greate) doe allwayes ouercharge the ſtomacke, yea if it be weake, ouerthroweth it. Ouercharge not thou thy ſoule with multitude of thoughts: not worldly, for theſe will be thy vtter ouerthrowe: nor yet ſpirituall, for they will moleſt thee.

7. When the ſoule is purged, & diſcharged of her ill humours, ſhe feeleth

in

in her ſelfe, an earneſt appetite of ſpirituall delights, and like a hunger ſtarued perſon, ſetteth her deſire vpon a thouſand ſorts of exerciſes of pietie, of mortificatiõ, of penaunce, of humilitie, of charitie and prayer: my Philotheus, it is a good ſigne to haue ſo good an appetite, but conſider diſcreetly, whether thou canſt well diſgeſt all that which thou deſireſt to eate. Then take aduiſe of thy ghoſtly father, which of all theſe many holy deſires, may preſently be put in execution, and make thy vttermoſt profit of them: And that donne, God wil giue thee other good deſires, which thou maiſt execute in their time and ſeaſon: and ſo thou ſhalt not looſe thy time in nouriſhing vnpoſſible, and vnprofitable deſires.

8. Yet my meaning is not, that one ſhould reject all good deſires whatſoeuer: but that one ſhould endeuour diſcreetly, to produce and proſecute them, euery one in their due order: ſo that theſe good purpoſes, which cannot preſently haue their effect, be (as it were) locked vp in a corner of our hart, vntil the time come in which they may be brought to yſſue and practize. In the meane ſeaſon, while thoſe deſires expect their time, procure to

effectuat thoſe which be alreadie ripe, and in their ſeaſon. And this aduiſe is not onely true in ſpirituall deſires, but euen in worldly purpoſes, in which likewiſe if order be not kept, they them ſelues can neuer liue in quiet and contentment.

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*Aduertiſements for thoſe which are maried.*

## CHAPTER. XXXVII.

1. MARIAGE *is a great Sacrament, I ſay in Ieſus Chriſt and in his churche; it is honourable to all, amongſt all, and in all*: that is, in all the partes and circumſtances thereof; to all, becauſe euen the virgins them ſelues ought to reuerence it with humilitie: amongſt all, becauſe it is equallie holy in rich, and in poore: in all, becauſe the beginning, the end and intention, the commodities and profits, the forme and matter of it, all are holie, Marriage is the nurſerie of Chriſtianitie, which peopleth the earth with faithfull ſoules, to accomplish the number of the elect in heauen: ſo that the conuerſation of all the rights and lawes of the holie eſtate of wedlock, is moſt neceſſarie in the

common

common wealth, as the ſpring and fountaine, of all theſe riuers.

2. Would to God that his moſt deere Sonne were inuited to all mariages, as he was to the marriage in Cana, for then the pretious wine of bleſſing and conſolation, ſhould neuer want: and if in ordinarie weddings we find but a little of that ſweet wine, it is becauſe Adonis is inuited to the wedding feaſt, in ſteed of our Sauiour, and Venus in ſteed of our Ladie. He that would haue his lambes faire and parti-coloured as Iacobs were, muſt imitate his induſtrie, and preſent parti-coloured roddes to the Ewes when they aſſemble to conceaue: and he that would enjoy a happie ſucceſſe of his mariage, ſhould always place before his eyes the ſanctitie, and excellence of this Sacrament. But alas inſteed of theſe, ordinarilie we ſee arriue a thouſand diſorders in paſtimes, feaſtinge, and vnſeemly talking: and therfore no meruaile, if the ſucceſſe of their mariages be diſordered.

3. Therefore I exhort all thoſe which are in the holie eſtate of wedlock, that they loue one another with that mutual loue, which the holy Ghoſt commendeth ſo much in the ſcripture. It is not enough to ſay to married folk, that they

ſhould loue one another with a naturall loue, for ſo do the Turtle doues: nor with a humane loue, for the verie paynims haue wel practiſed that ſort of loue: but I ſay with the great Apoſtle: *You that are married, loue your vvives, as Ieſus Chriſt loued his church, and you vvives loue your husbands, as the church loueth her Sauiour.* It was God that brought Eue to our firſt father Adam, and gaue him her for his wife it is alſo the ſelfe ſame God, who with his inuiſible hand, hath tied the knot of the holie band of your marriage, and hath giuen you power one ouer the other: why then ſhould you not one cherish the other, with a holy, ſupernaturall, and diuine loue?

4. The firſt effect of this loue, is the inſeparable vnion of your harts. Two peeces of firre tree glewed togeather, cleaue ſo faſt one to the other, that you may ſooner break the whole peece in any other place, thē in that part in which they were glued. But God joined man to woman in his owne bloud, for which cauſe this vnion is ſo ſtrong, that rather the ſoule ſhould forſake the bodie, then the husband bē ſeparated from his wife: and vnderſtand this inſeparable vnion which I ſpeak of, not onely of the bodie,

but

but principallie of the ſoule, and ſincere affection of the hart.

5 The ſecond effect of this loue, is inuiolable loyaltie, of the one partie to the other. In old time men vſed to engraue their ſeales vpon the ringes which they wore continuallie, as the holie ſcripture it ſelfe doth teſtifie: and from this cuſtom of antiquitie, may we drawe a fit interpretation, of the ceremonie which holie Church vſeth in the Sacrament of marriage. For the prieſt halowinge the wedding ringe, and giuing it firſt to the man, proteſteth that this holy Sacrament ſo ſealeth and cloſeth his hart, that neuer after the name or loue of anie other woman, may lawfullie enter into it, ſo long as ſhe liueth, whome God hath giuen vnto him. And the huſband preſently putteth the ring vpon his wiues finger, that ſhee likewiſe may vnderſtand, that her hart is now ſealed and ſhutt vp from loue or thought of any other man, ſo long as he liueth, whome there our Sauiour giueth vnto her.

6. The third fruit of matrimonial loue, is the lawfull generation, and the carefull education of children. It is an inexplicable honour to you that are maried, that God by his omnipotent po

wer, determining to multiplie reaſonnable ſoules, which might praiſe him for euer, would make you as it were his fellow labourers in ſo worthie a worke, giuing you the priuiledge & honour to engender bodies, into the which he diſtilles the new created ſoule, like celeſtiall dropes into the bodies.

7. Conſerue then, you huſbands, a tender, conſtant, and hartie loue towards your wiues: for therefore was the woman taken from the ſide of man, and next his hart, that ſhe ſhould be beloued of him hartlie and tenderly. The infirmities of your wiues, corporall or ſpirituall, muſt not prouoke you to any diſdaine or loathing of them, but rather to a ſweet and louely compaſſion: ſince God therfore created them, that depending alwayes on you, you ſhould therby be more honoured, & reſpected; and that you ſhould haue them in ſuch ſort for your companions that neuertheleſſe you ſhould be their heads and ſuperiours. And you, ô women, lone your huſbands tenderlie & hartelie, but let your loue be full of reſpect, and reuerence, for therefore did God create them of a ſex more vigourous and predominant; therfore did he ordaine, that a woman ſhould be à portion

tion of man, bone of his bone, and fleſh, of his fleſh; and that ſhe ſhould be made of a ribbe of his, and takē fron vnder his arme, to teache her, that ſhe ſhould be vnder the hand and guiding of her huſband: and holy ſcripture ve rie ſtraightly recommēdeth vnto you this ſubjection: which notwithſtanding the ſelfe-ſame ſcripture maketh ſweet and delectable vnto you; not onely aduiſing you to accept therof with loue and affection, but preſcribing alſo vnto your husbands, how they ſhould exerciſe their authoritie and commaund ouer you, with all patience, meekenes, and gentle ſufferance: *Husbands* (ſayth Saint Peter) *behaue your ſelues diſcreetlie towards your wiues, as vveaker veſſels, bearing them honour and reſpect.*

8. But while I exhort you more and more to increaſe this holy mutuall loue, which you owe one to another, beware you chaunge it not into jealouſie. For as wormes breed ordinarilie in the ripeſt and delicateſt apples: ſo manie times it happens, that jealouſie groweth from ardent and exceſſiue loue, betweene man and wife, and marreth and corrupteth the verie pithe and ſubſtance of the holie ſtate of wedlock, breeding by little

and little, troubleſome braules, diſſentions, and deuorcements. This iealouſie hath no place where mutuall loue is, grounded vpon true virtue: and therfore it is an infallible marke of a loue, in part at leaſt groſſe and ſenſuall, which hath mette with a weake and inconſtante virtue, and ſubject to miſtruſt and ſuſpect. And it is a verie vaine boaſtinge of loue, to make it ſeeme greate by beinge iealous: for iealouſie may well be a ſigne of great and ardent loue, but not of pure, perfect and conſtant amitie: for the perfection of frindſhip and true loue, preſuppoſeth the aſſured foundation of true virtue, and iealouſie preſuppoſeth the vncertaintie of the ſame.

9. If you deſire, ô husbandes, that your wiues be faithfull vnto you, giue them a leſſon of this loyaltie by your owne example. *With what face* (ſayth Saint Gregory Nazianzen) *can you exact chaſtity of your wiues, when you your ſelues liue vncleanly? how can you require of them, that which you giue them not? Will you haue them chaſt in deed? behaue your ſelues chaſtly: And*, (as Saint Paul ſayth) *let euery man knowe, how to poſſeſſe his owne veſſel in ſanctification. For If contrary to this doctrine of the*

*Apoſtle*

*Apoſtle, you your ſelues teach them looſe behaueour, and vvanton trickes, no meruail if you receaue dishonours by loſſe of their honeſty: But you (ô vvemen) vvhoſe honour and reputation is inſeparably ioined vvith your honeſtie and chaſtitie, be jealouſe (in a manner) of this your glorie, and ſuffer no kind of vvantonneſſe, to blemish your credit and eſtimation.*

10. You that deſire to haue the name and merit of chaſt and worthie matrons, flie all kind of aſſaultes, all manner of courting, be it neuer ſo little: ſuffer not any wanton geſtures nigh you: ſuſpect him, whoſoeuer he be, that commendeth your beautie, and good grace: for he that earneſtly praiſeth marchandize which he is not able to buy, giues a ſhrewd ſuſpicion, that he meaneth to ſteale it. But if iointlie with praiſes of your beautie, any man diſcommend your husbands, deteſt him as one that offereth you hainous iniurie; for it is euident, that ſuch a one, not onely ſeeketh your ruine and ouerthrow, but accounteth you alreadie halfe ouercome: becauſe we ſee ordinarilie, that the bargaine is hardlie made with the ſecond chap-man, when the firſt diſpleaſeth the merchant. Gentle-women,

as well in times paſt, as now a dayes, woare manie pearles in their eares, delighted (as Plinie thought) with the prettie ratling noiſe which they make, in touching one another. Why they woare them I care not, I thinck verelie Iſaac, that great ſeruant and frind of God, ſent pretious earings as the firſt pledge of his loue, to the faire and chaſt Rebecca, as a myſticall ornament betokening, that the firſt part which a husband ſhould take poſſeſſion of in his wife, muſt be her eares, which his wife ſhould loyallie keepe onely for her housbands vſe: to the end that no ſpeech or rumour should enter therin, but onelie the ſweet amiable ſounds of honeſt and chaſt wordes, which are the orient pearls of the holy ghoſpell; for we muſt allwayes remember that which before I haue ſayd, that our ſoules are empoiſoned by the eare, as the bodie by the mouth.

11. Loue and loyaltie joined together, cauſe a conſtant and fearleſſe aſſurance; and therefore the Saints of God preſuppoſing this fidelitie, haue vſed alwais moſt kind ſignes and tokens of their mutuall loue: ſweet, and louing fauours, but yet chaſt and honeſt, tender,

der, and kind harted, but yet ſincere, plaine, and beſeeming their graue ſimplicitie. So Iſaac and Rebecca, the chaſteſt maried couple of old time, were ſeene ſo louinglie entertaining one another by a windowe, that albeit no offenſiue thing paſſed betweene them, yet Abimelech well iudged therby, that they could not be other, then man and wife. The great Saint Lewes, as rigourous to his owne fleſhe, as tender in loue to his wife, was allmoſt blamed for too much kindnes: though in deed he rather deſerued exceeding praiſe, in knowing how to applie his warlik and courageous mind, to theſe ſmall duties, requiſite to the conſeruation of coniugall loue: for although theſe pettie demonſtrations, of pure and vnfained affection, bind not the harts of theſe that loue, yet they approache them one to another, and ſerue for a kind of art, to keep mutuall loue in perfection.

12. Saint Monica being with child of great Saint Auguſtin, dedicated him oftentimes to Chriſtian religion, and to the true ſeruice of Gods glorie: as he himſelf witneſſeth, ſaying that *he had already taſted the ſalt of God, in his mothers vvombe.* This is a notable leſſon for Chriſtian wemen, to offer vp to

God the fruicts of their wombes, euen before they be deliuered of them, for God accepteth the offerings of a louing and humble ſoule; and commonly giueth good ſucceſſe to thoſe holie motions and affections of good mothers at that time: witneſſe Saint Thomas of Aquin, Saint Andrew of Feſula, and diuers others. The mother of *S.* Bernard (a worthie mother of ſo worthie a child) ſo ſoone as her children were borne, took them in her armes, and offered them vp to our Lord Ieſus Chriſt: and from thence foorth, ſhe loued them with ſuch reuerence, as holy veſſels committed vnto her by God; which fell out ſo happilie vnto her, that in the end they became *S*aints all ſeauen.

13 The children being once borne into the world, and beginning to haue the vſe of reaſon, then ought their parents to haue an eſpeciall care, to emprint the feare and loue of God in their tender harts. The good Queen Blaunche, performed this office excellentlie well, in her ſonne king Lewes the *S*aint; for ſhe would often times ſay vnto him, *my dear child, I had rather ſeeue thou ſhouldſt dye before mine eyes, then ſee thee committ one onely mortall ſinne.* Which notable ſaying remained ſo engraued in the ſoule of

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her royal child, that, (as he him ſelfe was woont to tell) not one day in all his life, paſt ouer his head, wherin he did not call it to remembrance, taking all paines poſſible to put this diuine doctrine in practize. Races, and generations in our tongue are called houſes, and the Hebrewes call generations of children: the building vp of a houſe; for in that ſence the ſcripture ſayth, that God builed houſes for the midwiues of egypt: wherby we learne, that to make a good houſe, is not to fill it with worldlie treaſures, but to bring vp children in the feare of God, and exerciſe of virtues, wherin no paines nor trauaile is to be ſpared, for children are the father and mothers glorie. So Saint Monica with great conſtancie and perſeuerance, ſtraue againſt the badd inclinations of her ſonne Saint Auguſtin: for hauing followed him by ſea and by land, ſhe made him more happily, the childe of teares by conuerſion of his ſoule, then he had beene the childe of her bloud, by generation of his bodie.

14. Saint Paul leaueth to wemen the care of their houſhold, as their dutie and office: for which cauſe manie are of this opinion, that the deuo-

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tion of the wife, is much more profitable to her familie, then the virtue of her husband; becauſe he, being not ſo ordinarilie within dores, cannot ſo eaſilie and continuallie inſtruct his folk in virtue: and therefore Salomõ in his prouerbes, maketh the happines of the whole houſhold, to depend of the induſtrie and care of that valourous and courageous woman, whome there he deſcribeth.

15. It is written in Geneſis, that Iſaac ſeeing his wife Rebecca barren, prayed to God for her, or according to the Hebrew text, prayed our Lord ouer againſt her; becauſe he prayed on one ſide of their oratorie, and ſhe on the other: and the prayer of her husband made in this manner, was heard. The greateſt and fruictfulleſt vnion between man & wife, is, that which is made in deuotion, to which one ſhould exhort the other moſt earneſtlie. Some fruicts, for their ſowerneſſe are not much worthe, vnleſſe they be conſerued, as quinces; others becauſe of their tendernes cannot long be kept, vnleſſe they be preſerued, as cherries and apriecocks: So wemen ſhould wiſhe that their huſbands were preſerued and confited with the ſugar of deuotion;

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without which man is ſower, bitter, and intollerable; And the husbands ſhould procure that their wiues did excell in deuotion, becauſe without it the woman is fraile, and ſubject to fall and wither away in virtue. Saint Paul ſayth: *that the vnbeleeuing man is ſanctified by the faithfull woman, and the vnbeleeuing woman, by the faithfull man*: becauſe in this ſtraight bond of wedlock, the one may eaſilie draw the other to virtue; but what a bleſſing is it, when the faithfull man and wife, do ſanctifie one another in the true feare of God.

16. To conclude the mutuall ſupporting of one another ought to be ſo great, that they ſhould neuer be both at once angrie, or moued on the ſodaine. Bees cannot reſt in places where ecchoes or redoublings of voices are heard: nor can the holie Ghoſt certainlie remaine in that houſe, in which ſtrife, and debate, chiding and ſcolding, and redoubled braulings vſe to be. Saint Gregorie Nazianzen witneſſeth, that in his time married perſons, kept the anniuerſarie day of their matrimonie holie and feſtiuall: and I could wiſhe that good cuſtom were put in practize in theſe dayes, ſo that it were not with worldly and ſenſuall demonſtrations of exteriour myrth

but

but that the husband and wife confeſſinge and communicatinge that day ſhould recommend vnto God with more then ordinarie feruour, the conſtant quiet of their marriage renewing their good purpoſes to ſanctifie their ſtate by mutuall loue and loyaltie, taking breath in our Lord, to ſupport the better the charge of their vocation.

*Of the honeſtie & chaſtitie of the mariage bed.*

## Chapter. XXXVIII.

The marriage-bed, ought to be immaculate as the Apoſtle ſaith, that is to ſay, exempt from all vncleanlineſſe and profane filthines: therfore was marriage firſt inſtituted and ordained in the earthly paradiſe, where vntill that time had neuer been felt any extraordinarie concupiſcence. There is ſome likenes between diſhoneſt pleaſure, and vnmannerlie eating: for both of them regard the fleſh, though the firſt for the brutall heate therof, is ſimplie called carnall. I will declare by the one, that which I would haue vnderſtood of the other.

1. Eating is ordained, for the conſeruation of them that eate: as then to

eate,

eate, preſerue, and nouriſh the bodie, is abſolutelie good, and commendable: ſo alſo that which is requiſite in marriage for generation of children, & multiplication, is good and holie, being one of the cheefeſt ends of marriage.

2. To eate, not for conſeruation of life, but for maintaining of mutuall loue and amitie which we owe one to another, is a thing verie juſt and honeſt: and in the ſame ſort, the mutuall and lawfull ſatisfaction of the parties joined in holie marriage, is called by Saint Paule, debt, and dutie, but ſo great a debt and dutie, that he permitteth neither partie to exempt them ſelues from it, without free and voluntarie conſent of the other; no not for the exerciſes of deuotion (which is the cauſe of that which hath been ſayd in the chapter of holy communion) how much leſſe then may either partie exempt them ſelues from this debt, for anger, diſdaine, or fantaſticall pretenſes.

3. As they that eate for mutuall conuerſation, doe it freelie, and not as it were by force, but rather in outward appeeraunce, at leaſt wiſe giue ſhew of an appetite to their meate: ſo the marriage debt ſhould alway be payed and performed franckly, and faithfullie, as it

wer e

were with hope and desire of children, albeit for some occasion there were no subject of such hope.

4. To eate, not for the two former reasons, but only to content the appetite, is tollerable, but not commendable: because the onely pleasure of the sensuall appetite, cannot be a sufficient object, to make an action worthie of commendation: it is enough that it be tolerable. To eate not only for our appetite, but with excesse also and disorderlie, deserueth blame more, or lesse, according as the excesse is great or little.

5. The excesse in eating, consisteth not in the quantitie onely, but in the manner also of eatinge. It is straunge (my Philotheus) that honnie being so wholsome, and so proper a food to the Bees, that yet sometimes they become sick by it, as when in the spring time they eate to much of it, it ingendreth in thē the flux of the bellie, and sometimes it killes them without remedie, as when they are behonnied with it about their head and wings. Certainlie the act of marriage, is holie, just, commendable, & profitable, to common weale: yet notwithstanding in some case it is daungerous; for sometimes it infecteth the

ſoule with veniall ſinne, as it chaunceth by a meere and ſimple exceſſe, and ſometime it killeth the ſoule by mortall ſinne, as it falleth out, when the naturall order appointed for generation of children is peruerted; in which as one ſwarueth more or leſſe from the order of nature, ſo are the ſinnes more or leſſe execrable, but always mortall. For becauſe procreation of children is the principall end of marriage, one may neuer lawfullie depart from the order which it requireth, though for ſome accident, it cannot at that time be performed; as it falleth out, when barrenneſſe, or being great which child alreadie, do hinder the generation. For in theſe accidents, the act of marriage doth not ceaſe to be holie and juſt, ſo that the rules of generation be kept: no accident whatſoeuer being able to preiudice the law, that the principall end of marriage preſcribeth. The execrable act committed by Onan in his marriage, was deteſtable before God, as the holie text of the 38. chapter of Geneſis doth teſtifie: although certaine hereticks of our dayes, a hundred times more worthie to be condemned, then the ancient Cynicks (of whom

Saint

Saint Hierom ſpeaketh vpon the epiſtle to the Ephe-ſians) made God to ſay, that it was the peruerſe intention of that naughtie man which diſpleaſed God, wheras the ſcripture ſayth otherwiſe: and aſſureth vs in particular, that the thinge or act it ſelfe, was abhominable in the ſight of God.

9. It is a true mark of a ſcadle, greedie, and beaſtly mind, to thinck earneſtlie of meate, before the time of repaſt: much more when after meales one pawſeth and delighteth in the pleaſure he took in eatinge, entertaining it in thought and word, and reuoluing in his mind the remembrance of the ſenſuall delight he receaued in ſwallowing downe his morſells; as they doe, who before dinner haue their minde on the ſpitte, and after dinner in the diſhes; men worthie to be the skullions of a kitchin, *who make a God of their belly*, as Saint Paul ſaith. Thoſe which be well and mannerlie brought vp, thinck of the table, but euen when they are readie to ſit downe, and after dinner waſhe their hands and mouthe, to looſe both ſauour and ſmell of that which they haue eaten. The Elephant is but a groſſe beaſt, yet moſt worthie of all the reſt, and which aboundeth

moſt

moſt in ſence : I will tell you a point of his honeſtie : he neuer changeth his mate, and loueth her tenderlie whome he hath once choſen, with whome notwithſtanding he coupleth not, but from three yeares to three yeares, and that onelie for fiue dayes, and ſo ſecretlie, that he is neuer ſeene in the act but the ſixt day he ſheweth him ſelf abroad againe, and the firſt thing he doeth, is to goe directlie to ſome riuer and waſhe his bodie, not willing to returne to his troupe of companions till he be purified. Be not theſe goodlie and honeſt qualities in a beaſt? by which he teacheth married folk, not to be giuen to much too ſenſuall and carnall pleaſures, which according to their vocation they haue exerciſed: but the vſe being paſſed, to waſhe their hart and affection from it, and purge them ſelues of it, that afterward with all libertie, and freedome of mind, they may exerciſe other actions more pure and of greater valew. In this aduiſe conſiſteth the perfect practize of that excellent doctrine of Saint Paul, giuen vnto the Corinthians : *The time is short* (ſayth he) *it remaineth that they who haue wiues, be as though they had them not.* For according to Saint Gregorie: he

hath

hath a wife as though he had her not, who in taking corporall pleasure with her, is not for all that, hindered and disturbed from spirituall exercises, and what is sayed of the man, is to be vnderstood of the woman: that they that *vse this world* (sayth the same Apostle) *be as though they vsed it not.* Let euerie one then vse this world according to his calling, but yet in such sort, that he engage not his affection too deeplie therin: but remaine still as free and as readie to serue God, as If they vsed not the world at all. It is great hurt to a man (sayth Saint Austin) to desire the enjoying of those things, which he should onely vse, and to vse those things which he should onely enjoy: we should enjoy spirituall things, and onely vse corporall things, for when their vse is turned into enjoying, our reasonable soule is conuerted into a sauage and beastlie soule. I thinck I haue sayd all that I would say, without speaking of that, of which I would not say.

*Instructions for widdowes.*

## CHAPTRE. XXXIX.

SAINT Paule instructeth all prelats in the person of his deere scholer

Timothie

Timothie, saying: *Honour those widdowes which are widdowes indeed.* To be a widdowe indeed, these things are required.

1. That not onely she be a widdow in bodie, but in hart also, that she be resolued with an inuiolable purpose, to keep her selfe in the estate of chast widdowhood. For those which are widdowes but onely while they expect marriage, are not separated from husbands, but onely in respect of bodilie pleasure, for they be alreadie joined to them in hart and will. But if the true widdow, to confirme her selfe in the state of widdowhood, will offer vnto God her bodie and chastitie by vowe, she shall adde a great ornament to her widdowhood, and make her resolution secure. For since that after her vow she is no more in her owne power, and cannot leaue her chastitie without forgoing her part in paradise; she wilbe more zealous of her designement, and suffer not so much as one little thought of marriage to stay in her hart, no not the space of one onely moment: So that this sacred vowe, will put a strong bulwarck between her soule, and all manner of thoughts, that are contrarie to her holy resolution. Saint Austin counselleth this vow verie earne-

stlie

ſtlie to a Chriſtian widdow, and the auncient and learned Origen goeth much farther: for he exhorteth maried women to propoſe and vow chaſtitie of widdewhood, in caſe their husbands ſhould die before them: that among the ſenſuall pleaſures which they may haue in their wedlock, they may enjoy the merit of chaſt widdowhood by this promiſe and vow made before hand. The vow maketh the work more acceptable vnto God, fortifieth the will to do it more courageouſly, and giueth to God, not onely the good works, which are the fruicts of our will, but dedicateth likewiſe vnto him our will it ſelf, as the root and tree of all our actions. By ſimple chaſtitie we lend our bodie to God retaining notwithſtanding our libertie, to ſubject it when we liſt to ſenſuall pleaſure: but by the vowe of chaſtitie we make him an abſolute and irreuocable preſent of our bodie, without reſeruing to our ſelfe anie poſſibilitie to goe back from our word, rendring our ſelues happie ſlaues vnto him, whoſe bondage is better then all royalties. As I approue the aduiſe of theſe two great perſonages, ſo could I wiſhe, that thoſe ſoules which are ſo happie, as to follow them, would doe it prudently, holily

and

and ſoundlie, hauing well examined their forces, and inuoked the grace of God, and taking the counſell of ſome wiſe and deuout directour: for ſo all will proſper the better.

2. Beſides it is neceſſarie that the abrenuntiation of ſecond marriage, be made purely and ſimplie, to conuert all our affections vnto God more loyallie, and to make our hart cleaue vnto Gods hart on euery ſide: for if the deſire to leaue her children rich, or any other worldly reſpect, do keep the widdow in widdowhood, ſhe may deſerue praiſe & commendatiõ perhaps, but not before God: ſince in Gods ſight nothings is trulie praiſe worthy, but that which is done for honour and reuerence of his diuine majeſtie.

3. Likewiſe a true widdow muſt be voluntarilie abſtracted from all prophane contentments: for *the widdowe which liueth deliciouſly*, ſayth S Paule, *is dead in her life time*. She that wilbe a widdowe, & yet delighes to be courted, embraced, made much of, and takes pleaſure in dauncing, and feaſting, deſiring perfumes, tricking and trimming her ſelfe, is a widdow aliue in bodie, but deadin ſoule. What auaileth it whether the image of Adonis, or prophane loue, which han-

geth for a ſigne before the doore of fleſhly delight, be painted with goodlie flowers and plumes round about it, or the face thereof be couered with a nett, or a cypres? For ſo doubtleſſe not without much vanitie ſome times, black morning apparell, ſerues to make her beautie more apparent: the widdow hauing made triall of that wherein women do pleaſe men moſt, caſteth more dangerous baites into their minds. The widdow then which liueth in theſe fond delights, is dead being aliue, and is nothing els, to ſpeak properlie, but an idoll of widdowhood.

4. *The time of pruning is at hand, the voice of the Turtle doue hath been heard in our land*, ſaith the holie Ghoſt in the Canticles. All men that will liue deuoutlie, muſt prune and ſhaue away all worldly ſuperfluities: but eſpeciallie is this needfull to true widdowes, who like Turtle-doues, come freſhelie from bewailing & lamenting the loſſe of their deere huſband. When Noëmy returned from Moab to Bethleem, the women of the towne, who had knowne her when ſhe was firſt married, ſayd one to another, is not this Noëmy? but ſhe anſwered: call me not Noëmy, I pray you (for Noëmy ſignifieth comely and

wel-fauoured) but call me Mara, for our Lord hath filled my ſoule with bitternes? which ſhe ſayd becauſe her husband was dead. Euen ſo the deuout widdowe, will neuer be termed or eſteemed faire and beautifull, contenting her ſelfe to be ſuch as it pleaſeth God ſhe be.

5. Lampes that are fed with ſweet oyle, caſt a ſweeter ſmell when they are blowne out: and widdowes, whoſe liues were pure and laudable during their wedlock, powre out a ſweeter odour and virtue of chaſtitie, when theire light (that is their husbands) is put out and extinguiſhed by death. To loue their husbands being aliue is an ordinarie thing amongſt wemen: but to loue them ſo well, as take no other after their death and departure, is a loue which pertaineth onely to true widdowes. To hope in God, ſo long as the husband is a liue, and ſerueth for a pillar to ſupport his wife, is not a thing ſo rare to be ſeene: but to hope in God when ſhe is deſtitute of ſo great a proppe and ſtay of her life, is indeed worthie of commendations. This is the reaſon that one may with greater facilitie know in widdowhood the perfection of virtues, then one could haue done in the ſtate of marriage.

6. The widdow that hath children which ſtand in need of her aſſiſtance & bringing vp, principallie in matters belonging to their ſoules health, and eſtabliſhing of their courſe of life cannot, nor ought in anie wiſe abandon them: for the Apoſtle S. Paule ſayth clearlie, that they are obliged to take that care of them, which they themſelues had before experienced in their fathers and mothers: and that if anie haue not care of his owne familie, he is worſe then an infidel. But if her children be in ſtate, that they ſtand no more in need of her guiding, then ſhould ſhe gather togeather all her thoughts, and imploy them whollie to enrich her hart, with the pure and holie loue of God.

7 If meere conſtraint bind not the conſcience of the widdow to outward affaires, as proceſſes, and ſuch like, I counſel her to auoide them altogether, and to to vſe that order in menaging her affaires, which is moſt peaceable, and recollected, although it ſeeme not ſo gainfull. For the profits gotten by contentions and troubleſome labour, muſt be verie great indeed, to recompence the benefit of a quiet life: beſides that, wrangling pleas and proceſſe do diſtract the hart, and oft times open

a gate

a gate to the enimies of chaſtitie: while to pleaſe them, whoſe fauour they need, they are faine manie times to vſe demeanure and behaueour diſpleaſing to God.

8. Prayer muſt be the widdowes continuall exerciſe: for she muſt now loue nothing but God: ſhe muſt vſe almoſt no words but for Gods ſake. And as the iron which by the preſence of the Diamant was hindered from following the Load-ſtone, leapes after it ſo ſoone as the Diamant is remoued away: ſo the chaſt widdowes hart which could not eaſilie giue it ſelfe wholly to followe Gods holie inſpirations, during the life of her husband, ſhould immediatly after his death, runne with ardent affection after the ſweet odours, and celeſtiall perfumes of her Lord, ſaying with the ſacred ſpouſe, O Lord, now that I am all mine owne, receaue me altogether, *drawe me after thee, and I will runne after the ſweet ſmell of thy ointments.*

9. Virtues peculiar to Chriſtian widdowes are, perfect modeſtie, neglect of honours, rankes, places, titles and ſuch like vanities; to ſerue the poore, viſit the ſick, comfort the afflicted, inſtruct young maydens, and encline them to affect pietie and deuotiõ, and in a word,

to yeald them ſelues a perfect patterne of all virtues: To the younger women, cleanlines, and honeſt ſimplicitie, muſt be the two ornaments of theire habits, humilitie and charitie, muſt adorne theire actions, honeſtie and curteſie, muſt grace theire ſpeech, modeſtie and ſhamfaſtnes, muſt beautifie theire eies, and Chriſt Ieſus crucified, muſt be the only loue of theire harts. In ſumme, the true widdowe, is in the Catholique Church, as it were a freſh ſweete violet in the month of March, which ſendes abroad from the flagrant odour of her deuotion, an incomparable ſuauitie, and yet almoſt couers & hides her ſelfe, with the great leaues of her humilitie and voluntarie abiection, betokning by her darke pale colour, her exerciſes of mortification: ſhe is vſually found in freſh coule places, and vnmanured plots of ground, and will not be blaſted with the hott noyſome ayre of the worldes conuerſation, the better to conſerue the pleaſaunt freſhnes of her ſoule, againſt all inordinat heates, which the deſire of riches, of honour, and dangerous loues, might breede in her hart. *She ſhall be bleſſed*, ſaith the holy Apoſtle *if ſhe perſeuere in this ſort.*

10. I haue many other thinges to ſay of this

this matter, but I haue ſaid enough, and all, when I ſaid, that the widdow zealous of the honour of her eſtate, reade attentiuely the excellent Epiſtles, which great Saint Hierom wrote to Furia, Saluia, and all thoſe other Dames, which were ſo happie, as to be the ghoſtlie children of that holy Father; for nothing can be added vnto that which he ſayeth, but only this admonition; that a true widdow, ſhould neuer blame thoſe that marrie the ſecond time, nay though they marrie, the third, and fourth time; for in ſome caſes, God almightie ſo diſpoſeth it for his greater glorie. One muſt alwayes haue his eies vpon this doctrine of our holie forefathers, that neither widdowhood, nor virginitie, haue any other place in heauen, but that which true humilitie doth allott and aſſigne them.

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*A word or two to Virgins.*

## CHAPTER. XL.

VIRGINS, I haue only theſe three wordes to ſay vnto you, for the reſt that is requiſit, you, ſhall find elſe where. If you intend, and thinke vpon temporall mariage, be ſure

to keepe your firſt loue, inuiolably for your firſt husband. In my iudgement, it is egregious coſenage and deceit, to preſent in ſteed of an entyre, and ſound hart, a worne, bruſed, and loue vanquiſht hart. But if thy happie lott haue ordayned thee, for thy chaſt ſpirituall Spouſe, for whom thou meaneſt to preſerue perpetually thy virginitie, good God, how preciſelie, carefully, and tenderlie, oughteſt thou to preſerue thy firſt loue for him, who being pitritie it ſelfe, is delighted with nothing ſo much as with puritie, to whom are due the firſt fruites of all thinges, but principally of our loue? Reade Saint Hieroms Epiſtles, there thou ſhalt finde ſufficient precepts and rules, touching this matter. And ſeeing that thine eſtate and condition of life, hath made thee ſubject to obedience, chooſe a guide and maſter, vnder whoſe conduct and direction, thou maiſt with greateſt ſanctitie and integritie, dedicate thy body and ſoule, to the worſhip and ſeruice of almightie God.

THE

# THE FOVRTH PART OF THE INTRODVCTION

Containing neceſſary inſtructions, againſt thoſe temptations which are moſt ordinarily incident, to thoſe that endeuour to liue ſpiritually.

## *That we muſt not regard the ſcoffes and mocking taunts of the children of this world.*

### CHAPTER. I.

SO ſoone as the children of this world ſhall perceaue that thou reſolueſt to lead a ſpirituall life, they will diſcharge vpon thee as thick as hayle, all their vaine babling and falſe ſurmiſes. Thoſe that are moſt malicious among them, will calumniat and miſconſture thy change, attributing it to diſſembling policie, or hypocriſie; the world frownes vpon him ſay they, and becauſe he cānot

thriue that way, he betakes him ſelfe to God; thy frends will euē breake their heads and weery their tongues to make thee a world of exhortatiōs, & wiſe & charitable aduices as they imagin: Thou wilt fall into ſome melancholie humour (will they ſay) by this new courſe of life; thou wilt leeſe thy credit and eſtimation in the world, and make thy ſelfe intolerable & diſtaſtfull to all thy acquaintāce; thou wilt wax olde before thy time, thy domeſticall affaires wil go to wrack: a man muſt liue in the world, as one in the world: our ſaluation may be obtained, and heauen gained without theſe myſteries and ſecrets; and a thouſand ſuch like inuentions as theſe ſhalt thou heare.

2. My Philotheus, al this councell of theſe, is but a fond and vaine pratling. Theſe men tender neither thy health, nor wealth, nor honour. *If you were of the world* (ſayth our bleſſed Sauiour) *the world would loue that which were his: but becauſe you are not of the world, therefore the world hateth you.* We haue ſeene oftē enough, gentlemen and gay ladies, paſſe many a whole night, nay manie nights together, at cardes, and cheſſe, and is there any attention more melancholy, ſullen, and troubleſome then that? And yet worldlings that mark it, ſay neuer

a word

a word of it, and their frinds neuer trouble them ſelues therefore; and for meditating but one ſhort hower, or riſing in the morning a little earlier then ordinarie, to prepare our ſelues to communion: euerie one runnes to the phyſician, as if it were needfull we ſhould be purged from hypocondriaque humours, or the iaunders. They wil make no difficultie to ſpend thirtie or fortie nights in dauncing, and no man of them wil cõmplaine of it as of loſſe of time: yet only for watching deuoutly one Chriſtmaſſe night, euery one coffeth next morning, and complaineth of the iheume. Who ſeeth not heere, that the world is an vnjuſt judge, fauourable and partiall to his owne children, ſharpe and rigourous to the children of God?

1. We ſhall neuer be wel in peace with the world, vnleſſe, we caſt our ſelues away with it for companie: it is impoſſible for vs to content it, it is to much out of ſquare; *For Iohn came neither eating, nor drincking* (ſayth our redeemer) *and they ſay, the diuel is in him: The Sonne of man came eating and drincking, and they ſay, behold a glutton and a wine-bibber.* Moſt true it is, Philotheus, if we ſhould condeſcend with the world, and giue our ſelues a little, to jeſt, to laugh, to

daunce, and disport, it would be scandalized at vs: if we do not so, it wil accuse vs of hypocrisie, or melancholy. Let vs make our selues braue, and the world will consture it to some bad end: goe negligently and careleslie attired, and the world will count vs base minded: our myrth in the worlds eye is dissolution, our mortification sullennes: and looking thus vpon vs with an angrie eye, we can neuer be acceptable to it. It aggrauateth our imperfections, publishing them for sinnes; of our veniall sinnes, it maketh mortall: those which we committ through frailtie, it says we doe them for malice. Where as *charity is benigne* (as S. Paul sayeth) the worlde is malicious; where charitie thinketh not ill of any, the world on the other side thinketh no good, but alwayes ill; and not being able to calūniat our actions, it will accuse our intentions: so that haue the poore sheepe hornes or no, be they white or black, the wolfe for all that refuseth not to deuoure them, if he can.

3. Doe what we can, the world will still wage warre against vs: if we be long at Confession, it will wonder what we are so long about: if we stay but a while, it will say we haue not told all,

we

we haue concealed the worſt. It will warily ſpie and prie into our geſtures and behaueour, and if it finde out but one little word of choler, caſt out at vnawares, it will proteſt ſolemnely, that we are altogether vnſufferable. If we be diligent in looking to our affaires, it termes vs couetous, if mild and patient, it calls it meere ſimplicitie: But as for the children of the world, their choler is generoſitie, their auarice is good huſbandrie, their conſpiracies are honorable courteſies: thus ſtill the Spiders marre the poore Bees labours.

4. Let vs therefore giue this blind buzzard leaue (Philotheus) to cry as long as he liſt, and ſcreech like a nightowle to diſquiet the birds of the day: but let vs in our ſelues be conſtant in our purpoſes, and no changelings in our diſſignes: our perſeuerance will cleerly demonſtrate, whether in ſooth and in good earneſt, we haue ſacrificed our ſelues to God, and ſetled our ſelues in the ranck of thoſe, that meane to liue deuoutly. Comets, and Planets are almoſt of an equall brightnes in appearaunce; but comets, or blazing ſtarres, do quickly vaniſh away, being onely certaine fiery vapours, which are in ſhort time cōſumed; wheras planets, or true ſtarres,

haue

haue a perpetuall and euerlasting brightnes. So hypocrisie and true vertue haue great resemblãce in outward shew, but one may knowe the one from the other: becausse hypocrisie lasteth not long, but vanisheth soone like smoke, ascending vp a little way into the ayre; but true virtue is allway constant and durable. It is no small commoditie, no little securitie, and fortifiyng of the begining of our deuotion, to suffer reproaches, and calumniations: for by those meanes we auoid the dãger of pride, and vaine-glorie, which are like the cruell midwiues of Egypt, appointed by the infernall Pharao, to kill the children of the Israëlits, the very day of their birth. We are crucified in opiniõ of the world, let the world be crucified in ours: it accounteth vs for fooles, let vs esteeme the world for mad and senceleſſe.

*That we must haue continually a good and manfull courage.*

## Chaptre. II.

1. THis light of the day, though it be most beautifull and delectable to our eyes, doth dazel them not withstanding, after they haue been

been ſhutt vp in long darknes. Before we be accuſtomed and familiar with the inhabitans of any ſtrange counttrie, let them be neuer ſo courteous and friendlie, yet we find our ſelues amongſt them as half amazed. It may be my Philotheus, that after this change of life, diuers alterations will ariſe in thy hart: and that this great and generall farwell which thou haſt bidden to the follies and vanities of the world, will ſtirre in thee ſome ſadnes and diſcouragement. If it happen ſo, let me winn ſo much at thy hands, as to haue a little patience: for it will come to nothing, it is but a little aſtoniſhement which the noueltie of another life bringeth vnto thee; let that paſſe ouer, and thou ſhalt receaue millions of conſolations.

2. It will trouble thee in thy beginning (it may be) to forſake that pompe and glorie, which fooles and mockers giue thee, accounting thee happie in thy vanities: but wouldſt thou for that vaine eſtimation, looſe the euerlaſting glory, which God infailliblie will giue thee? The fond trifles and paſtimes in which thou haſt employed thy fore-paſſed yeares, will repreſent them ſelues againe to thy hart, to allure it, and to cauſe it to come vnto

their

their ſide: but canſt thou haue the hart, to hazard the loſſe of bleſſed eternitie, for ſuch tranſitorie toyes and pleaſures? Beleeue me, Philotheus, if thou perſeuer conſtantly, ere long thou wilt feele ſuch cordiall ſweetnes, ſo pleaſaunt and delicious, that thou wilt confeſſe, that the world affoordeth nothing elſe but bitter gaulle, in compariſon of that moſt ſweete and delectable hunny; and that one only day of deuotion, is better worth, then a thouſand yeares of worldly delights.

3. I but thou ſeeſt, that the mountaine of Chriſtian perfection is exceeding high; and ô my God (ſayſt thou) how ſhall I be able to clime vp ſo high? Courage Philotheus, when the little young Bees beginne to take ſhape and forme, we call them grubbes, and at that time they cannot flie vp and downe vpon the ſweete flowers, nor on the thymie mountaines, nor little buſhie hilles, to gather honny, but by little and little, feeding vpon the honny which their dammes prepare for them, theſe little grubbes or impes, beginn to haue wings, and to ſtrengthen them ſelues, ſo that after they flie vp and downe all the countrie

in theire honnie-queſt. True it is, that as yet we be but little grubbes in deuotion, and that we are not able, to ſoare vppe ſo highe, as our deſire would haue vs, which is euen no higher, then to the higheſt top of Chriſtian perfection; yet notwithſtanding we begin to grow into forme and faſhion, to take ſome ſpirituall ſhape vpon vs, by good deſires and conſtant reſolutions followed and ſecõded by diligent performance, our wings begin to grow: ſo that we may well hope one day to be ſpirituall Bees, & that we ſhall flie freely in ſearche of the honnie-ſweet pleaſures of God: in the meane time, let vs liue vpon the honny of ſo many godly inſtructions, as auncient deuout perſons haue left vnto vs: and let vs pray vnto God to giue vs the wings of a doue, that we may not only flie for the time of this preſent life, but eſpecially repoſe our ſelues in the eternitie of the life to come.

*The nature of temptations, and the difference betweeen feeling them, and conſenting to them.*

## CHAPTER. III.

1. I MA-

1. IMAGINA young princeſſe (my Philotheus) greatly beloued of her huſband: and that ſome traitrous vilaine to winne her, and defile, her marriage bed: ſendeth to her ſome enfamous pandar, with a loue-meſſage, to treat with her about his diſloyall intent, firſt this naughtie pandar, propoſeth vnto the princeſſe, the intent of his maiſter: ſecondly the princes taketh the embaſſage in good, or euil part: thirdly ſhe either conſenteth, or refuſeth. Euen ſo the diuel, the world, and the fleſh, perceauing the ſoule of man eſpouſed to the Sonne of God, do ſend their temptations and ſuggeſtions vnto her, by the which firſt, ſinne is propounded vnto her: ſecondly, ſhe either is delighted, or diſpleaſed with the ſinfull motion: and thirdly, ſhe either admitteth it by conſent, or rejecteth and caſteth it away from her: which are in ſumme, the three ſteppes or ſtaires by which we deſcend to wickednes, ſuggeſtion, or temptation, delight, and conſent. And though theſe three acts, are not ſo manifeſtly knowne and diſcerned in other kinds of ſinnes, yet are they palpablie ſeene, in all great and enormious ſinnes.

2. Though the temptation of any ſinne

that

that is, ſhould endure all our life long, it would not make vs vngreatefull to his diuine maieſtie, ſo that it pleaſe vs not, ſo that we take no delight in it, nor giue any conſent vnto it, And the reaſon is, becauſe in the temptation, there paſſeth no morall action of ours, but we only ſuffer it: and ſo taking no pleaſure in it, wecā be in no fault for it. S. Paule a long time ſuffered the tẽptations of the fleſh, and yet was ſo far from diſpleaſing God therefore, that contrarie wiſe God eſtemed him ſelf glorified thereby. The B. S. Angela de Fulgino, felt ſuch vehemẽt temptations of the fleſh, that ſhe moueth to compaſſion when ſhe recounteth thẽ; great likewiſe were the temptations which S. Francis, and S. Benet ſuffered, when the one caſt him ſelfe naked into the thrones, and the other into the ſnow to mitigate them: yet loſt they not for all that, any whit of the grace of God, but rather augmented it.

3. Thou muſt be valiaunt then and courageous (my Philotheus) amid temptations and neuer hold thy ſelf for vanquiſhed, ſo long as thou findeſt that the tẽptation diſpleaſeth thee. Obſerue well the difference, betweene hauing, and conſenting to temptation; which is, that we may haue, or feele them, though

they

they vtterly diſlike and diſpleaſe vs? but we can neuer conſent vnto them, vnleſſe they pleaſe vs, ſince pleaſure ordinarilie ſerueth as a ſteppe to conſent. Let then the enemies of our ſaluation, preſent vnto vs as many bittes and baites as euer they will, let them alway ſtand watching at the dore of our hart to get in, let them make vs as many offers, and proffers, as they liſt: but yet ſo long as we haue a true purpoſe and ſtrõg reſolution, to take no manner of pleaſure in them, it is not poſſible that we ſhould offend God, no more then the Prince, husband to the princeſſe before mentioned, can beare her any ill will or diſpleaſure, for the naughtie meſſage ſent vnto her, If ſhe haue taken no delight or pleaſure in it. Yet there is a difference betweẽ the ſoule and this princeſſe, that the princeſſe hauing once vnderſtood this diſhoneſt errand, may If ſhe liſt, driue away the meſſenger and heare him no more: which is not alwayes in the power of the ſoule, for ſhe cãot chooſe but feel the temptation, though it be always in her power not to conſent to it: for which cauſe, though the temptation ſhould perſeuer neuer ſo long-time, yet can it not hurt or defile vs, ſo long as it

diſſ-

diſliketh and diſpleaſeth vs.

4. But as for the delight which may follow the temptation, becauſe there are two parts or portions of our ſoule, the one inferiour, and the other ſuperiour, and the inferiour or ſenſualitie followeth not always the ſuperiour, or reaſonable portion, but keeps houſe apart (as it were:) it falleth out oft times that the inferiour part taketh delight in the temptation without the conſent nay againſt the will of the ſuperiour. This is the quarrel, and battaile which the Apoſtle S. Paule deſcribeth, when he ſayeth, that his fleſh rebelled againſt his ſpirit, that there is one law of the members, or bodie, and another of the ſpirit, and ſuch other things.

5. Haſt thou not ſeene (Philotheus) a great burning firebrand, couered with aſhes and imbers? when one cometh ten or twelue houres after to ſeek for fire, he findes but a little in the middeſt of the hearth, and ſome times hath much adoe to find any. Yet there was fire there all the while, for otherwiſe he could now haue found none at all: and with that little that he found, he may kindle all the other dead coales and brād-ends, The ſelf ſame paſſeth in charitie, (which is the ſpirituall fire of our

ſoule)

ſoule) amid many great and violēt temptations. For temptation darting her delight into the lower portion, couereth all the ſoule (as it ſeemeth) with aſhes, and bringeth the loue of God to ſuch a ſtraight, as If it had roome onely (as mē vſe to ſay) to ſtand a tiptoe: for it appeareth not at all any where, ſauing only in the middeſt of the hart, in the very bottom and center of the ſpirit; and yet ſeemeth ſcarce to be there, and we haue much a doe to find and perceaue it. Notwithſtanding without all doubt it remaines there, ſince how ſoeuer wee feele our ſelues troubled in ſoule & bodie, yet we find in our hart, a ſetled reſolution not to conſent to ſinne, nor temptation; and the delight which pleaſeth our outward man, or ſenſualitie, diſpleaſeth and diſliketh the inward, or reaſonable will, ſo that though it be round about it, like the cenders about the coale, yet is it not within it: wherby we may plainly ſee, that ſuch delight is involuntary, and can altogether contrary, to our will, and can therfore be no ſinne at all.

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*Twoo fitt examples of the fore ſayd matter.*

## Chapter. IIII.

1. IT concerneth thee ſo neere to vnderſtand this difference wel, that I wil not ſpare to ſpend a little more time and diſcourſe, to declare it more at large. That younge man (of whome S. Hierom ſpeaketh in the life of S. Paule the firſt Hermit) being bound with delicate ſcarfes of ſilk, and lodged in a ſoft bed, and prouoked by all ſorts of laſciuious touches and wanton allurements, by a beautifull harlot, that lay with him of ſet purpoſe, to ouerthrow his conſtant chaſtitie: what ſtrange motions of his fleſh did he feele? needs muſt it be, that his ſences were aſſaulted with exceſſiue delight, and his imaginatiō extremly battailled with the preſēce of thoſe voluptuous obiects. Yet not withſtāding amōgeſt ſo many troubles, in the middeſt of ſuch a terrible ſtorme of tēptatiōs: he teſtified ſufficiētly, that his hart was not ouercome, that his will (though roūd about beſett with ſuch pleaſures) cōſented not at all vnto them, ſince his ſpirit preceauing ſo generall a rebellion agāinſt it, and hauing no other part of the bodie at cōmandement but the tongue, he bitt it off with his teeth & ſpitt it in the face of that naughtie-

ghtie-pack, which more cruellie tormẽted him with vnlawfull pleaſures, thẽ the hang-man could euer haue done with moſt horrible torments: for therefore the tyrant, miſtruſting to ouercome him by pangs, thought to ſurmount his conſtancy by pleaſures.

2. The hiſtorie of the battail which S. Catherin of Siena in like manner ſuffered, is moſt admirable, the ſumme wherof followeth. The diuel had permiſſion from God almightie, to aſſault the chaſtitie of this virgin, with the greateſt rage that he could, with this exception, that he ſhould not touche her. Then did the fiend erect a batterie of all kind of vnchaſt ſuggeſtiõs againſt her hart; and to moue her the more, coming with his damnable companions in forme of men and wemen, made a thouſand formes of carnall inticements in her ſight, adioining words and geſtures moſt diſhoneſt and filthie. And allthough all theſe fleſhly engins, were only exteriourly preſented, neuertheleſſe by miniſtery of the ſences, they pearced to the verie hart of the diſtreſſed virgin: which (as ſhe her ſelf confeſſed) was euen brimfull of theſe dangerous ſuggeſtions, nothing els in her remaining free, but only her ſuperiour

will,

will, which was not ſhaken with all theſe thunderinge ordenance of laſciuious, and carnall temptations: which laſted very long, till on a day our Lord appeared vnto her, and ſhe ſayd vnto him: where were thou, my ſweet Lord, when my hart was full of ſo great darknes, and vncleannes? whetto he anſwered I was my deer daughter, in thy hart. In my hart (replied ſhe) and how couldeſt thou dwell in a hart where there was ſo much vncleannes? or canſt thou that art cleanneſſe it ſelfe, abide in place of diſhoneſtie? And our Lord anſwered. Tel me when theſe vncleane thoughts troubled thee, did they make thee merrie, or ſorrie? did they produce in they hart ſweetnes, or bitternes? moſt extreme bitternes and ſorrow, ſayd ſhe, who was it then (ſayd our Lord) that put this exceeding bitternes and ſorrow in thy hart, but I, that lay there couertly and hidden in thy ſoule? Beleeue me (my daughter) had I not been there preſent, theſe helliſhe engins that were planted round about thy hart, and with all their batterie could not make one breach into it, would doubtleſſe haue ſurprized it and entred at their pleaſure, they would haue been admitted, and receaued with delight, by conſent of thy

free-will, and ſo haue giuen the deaths wound to thy ſoule. But becauſe I was within, I armed thy hart with a bitter diſlike of theſe diſhoneſt imaginations, and placed that ſtrong reſiſtance in thy ſoule, by which ſhe refuſed the tẽptatiõ, as much as ſhe could; and not being able as much as ſhe would, conceaued a vehement diſpleaſure and hatred againſt the temptation, & againſt her ſelfe: and ſo theſe pangs and afflictions, were verie meritorious, and a great gaine for thee, and an exceeding increaſe of thy virtue.

3. Seeſt thou Philotheus, how this fire was couered with aſhes in this holy ſoule? and that the tẽptation & delight was alreadie entred into the hart, and had compaſſed and beſieged the will? which only aſiſted by her Sauiours grace, reſiſted by a bitter deteſtation of theſe wicked and lawleſſe pleaſures, all the batterie that was preſented vnto it, refuſing alway to giue conſent to the ſiniſtfull ſuggeſtions, with which it was ſo dangerouſly and vniuerſally enuironned. O what diſtreſſe is it to a ſoule that loueth God, not ſo much as to knowe whether he be in her or no? or whether the heauenly fire of charitie, for which ſhe fighteth, be altogether extinguiſhed in her or no? but this is the

flower

flower and perfection of the heauenly loue, to make the louer to ſuffer and to fighte for loue, not knowing whether he haue within him that loue, for which and by which, he continueth valiantly fighting.

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*An encouragement to the ſoule vexed with temptation.*

## CHAPTER. V.

1. MY Philotheus, God neuer permitteth theſe vehement temptations to ariſe, but onely againſt ſuch ſoules, which he meanes to extoll and promote to the dignitie of his pure and excellent loue. But it followeth not therefore, that after theſe temptations, they ſhalbe ſure to attaine to this diuine loue: for it happeneth oft times, that ſoules which haue been conſtant in ſuch violent combats, afterward not correſponding with the heauenly fauours of God, haue been vanquished and ouerthrowne with verie ſmale tẽptations. This I ſay, to the end, that if euer it chaunce to thee to be afflicted with ſuch dreadfull and horrible temptations, that thou vnderſtand therby, that God fauoureth thee

with an extraordinarie ſigne of his loue, by which he deſigneth to exalt thee in his preſence, and make thee great in his familiaritie and friendship. Yet neuertheleſſe, be thou alway humble and fearefull to offend, not aſſuring thy ſelfe that thou art able to ouercome the leaſt temptations that are, after thou haſt preuailed againſt great ones, ſauing onely by continuall fidelitie and loyaltie towards his majeſtie.

2. What temptations ſo euer then do arriue vnto thee, and what delight ſo euer enſew of that temptation: ſo long as thy wil refuſeth to giue her conſent, both to the temptatiõ, and to the delight following it, trouble not thy ſelfe, God is not offended with thee. When one falleth into a ſound, ſo that there appeere no more ſignes of life in him, men vſually lay their hands on his hart, and at the leaſt motion that they feele in his hart, they judge him yet to retaine life, and by ſome pretious liquour or reſtoratiue, make him come againe to him ſelfe, and recall him to his ſence and feeling. So doth it chaũce when through the violence of temptations, our ſoule ſeemeth as it were fallen into a ſound, and into an vtter decay of all her ſpirituall forces, life and motion: but if wee

wil

will know in what ſtate ſhe is, let vs lay our hand on our hart; let vs conſider if the hart and will doe yet retaine their ſpirituall motion: that is, If they doe their endeuour to refuſe all conſent to the temptation and delight thereof: for ſo long as this motion of refuſall is with in our hart, we may be aſſured, that charitie, the life of our ſoule, remaineth yet in vs, and that Ieſus Chriſt our Sauiour is there preſent, though hidden, and ſecretly: ſo that by vertue of continuall prayer, and vſe of the ſacraments, and of confidence in Gods grace, we ſhall recouer our forces, and liue a ſound, healthie, and delectable life.

## *How temptation and delectation may be ſinne.*

### CHAPTER. VI.

1. THE princeſſe of whome we ſpeake right now, could not hinder the diſhoneſt demaund made vnto her, becauſe, as we preſuppoſed it came to her vnawares, and againſt her will: but if on the other ſide, ſhe ſhould by ſome wanton glaunces giue occaſion to be requeſted, by thoſe ſecret or careleſſe tokens, declaring

her ſelfe not vnwilling, of rendring loue to him that should court her: then doubtleſſe were she culpable of the meſſage it ſelfe: and though she shew her ſelfe neuer ſo quaint and coy, she should for all that, deſerue blame and puniſhment. So chaunceth it many times, that the very temptation it ſelfe is a ſinne in vs, becauſe we our ſelues willingly are the cauſe of it, for example. I know that in gaming I fall eaſilie to rage & blaſphemie, & that gaming is to me, as it were a temptation to thoſe ſinnes: I ſinne therefore as often, and as wany times as I play at that game, and am guiltie of the temptation which thence ariſeth. Againe, If I know certainly that ſuch a conuerſation, is ordinarie a cauſe of temptation and fall vnto me, and yet notwithſtanding do willingly go to it, I am acceſſarie to al the temptations which doe enſew from thence.

2. When the delight which proceedeth from the temptation maye be auoided, it is always ſinne to receaue it according as the pleaſure which we receaue, and as the conſent which we giue vnto it, is great or little, long or short in durance: So it is always reprehenſible in the young princeſſe of

whom

whom we ſpake, If ſhe do not onely harken vnto the laſciuious and diſhoneſt demaund, which is made vnto her, but withal, after that ſhe hath heard it, taketh pleaſure in it, entertaining her thought with ſome delight about this obiect. For although ſhe will not conſent to the reall exception of the diſloyaltie motioned to her: ſhe conſenteth notwithſtanding to the mentall applying of her hart, to the contentment which ſhe taketh in the naughtie ſuggeſtion; And it is allway a diſhoneſt acte, to applie either mind or bodie, vnto any diſhoneſt obiect: nay diſhoneſtie conſiſteth in ſuch ſort in the application of the mind, that without it, the applying of the bodie, were no ſinne at all.

3. So then, when thou ſhalt be tempted in any ſinne, conſider whether thou haſt willingly giuen occaſion to be ſo tempted: for then the verie temptation it ſelfe, putteth thee in ſtate of ſinne, by reaſon of the hazard wherin thou haſt wittingly caſt thy ſelfe, which is to be vnderſtood, when thou mighteſt commodiouſlie haue auoided the occaſion; and that thou didſt fore-ſee, or were bound to

forſee, that in ſuch an occaſion, ſuch a temptation would ariſe. But if thou haſt giuen no occaſion at all to the temptation which impugneth thee: it cannot in any ſort be imputed vnto thee for a ſinne.

4. When the delight following the tẽptation might haue been ſhunned, & yet we eſchew it not, there is allwaye ſome kind of ſinne: according to the little or long continuance in it, and according to the cauſe of delight taken in it. A woman that hath giuen no occaſion to be courted, but yet taketh pleaſure therin, letteth not to be blame-worthie, though the pleaſure which ſhe affected, haue no other cauſe or motiue, but only the courting. For example, If her gallant play excellent well on the Lute, and ſhe delighted, not in that he ſeeketh her loue, but in the harmonie & ſweetnes of his lute; there is no ſinne in that delight: yet muſt ſhe not continew long in it, leaſt ſhe eaſilie paſſe frõ it, to delight in being wooed. So if any bodie propound to me ſome ſtratageme ful of inuention & cunning, to make me compaſſe a full reuenge vpon mine enemie: If I take no delight, nor giue any conſent to the deſire or purpoſe of reuenge which is motioned

vnto

vnto me, but only in the ſlight and ſubtil art of the engin, or inuention, without doubt I ſinne not at all: though it be not expedient to ſtay long in this delight, for feare leaſt by little, and little, it carie to ſome delectation of the reuenge propoſed.

5. We find our ſelues ſometimes ouer taken and ſurprized with ſome tickling of delight, immediatly after the temptation is preſented vnto vs, before we haue wel conſidered the qualitie and danger thereof: and this delight is but a ſmall veniall ſinne, though it wax greater and greater, if after we perceaue the danger we are in, we ſtay, negligently dallying, and as it were coping and chapning with the delight, whether we ſhould admitt it, or reject it: and yet more, if we negligently ſtay in it, after we perceaue the perill, without any purpoſe at all, little or great to caſt it away out of our hart: but when as voluntarilie, and of full purpoſe, we reſolue to take contentment in that delight, that deliberat purpoſe is a great ſinne, if the object of the delight be verie naught. It is a great vice in a woman, if ſhe be willing in her hart to entertaine naughtie diſhoneſt loues, allthough ſhe do

not in effect abandon her ſelfe to her louers.

*Remedies againſt great and vehement temptations.*

## CHAP. VII.

1. AS ſoone as thou findeſt thy ſelfe in any temptation, doe as little chileren are woont when they ſee a wolfe or a beare in the field: for preſently they runne and throwe themſelues into their father or mothers armes, or at leaſt wiſe call vpon them for helpe and ſuccour. Runne thou in like manner vnto God, crie vpon his mercie, craue his aſſiſtance, it is the remedie which our Sauiour himſelfe taught vs ſaying, *pray, leaſt your enter into temptation.*

2. If neuertheleſſe the temptation continew, or increaſe, then haſtely runne in ſpirit to the croſſe of our bleſſed ſauiour Ieſus, imagining thou ſeeſt him hanging theron before thy face, and embrace the foot of the croſſe vpon thy knees, laying faſt hold vpon it, as vpon an aſſured ſanctuarie, and proteſt that thou wilt neuer conſent to the temptation. Aske our Sauiour ayde againſt it,

and

and continew alway this proteſting, that thou wilt neuer giue conſent, ſo long as the temptatiõ laſteth. But while thou makeſt theſe earneſt & harty proteſtations, & refuſalls of conſent, looke not the tẽptation in the face, thinck not on it as nigh as thou canſt: but look only vpon our bleſſed Lord on the roode: for if thou behold & conſider the tẽptation, principally when it is vehement, or carnall, it may ſhake & vndermine thy courage; and weaken thy conſtancy before thou are aware. Diuert thy thoughts with ſome good and commendable exerciſes, for ſuch occupations, entering, and taking place in thy hart, will chace away the temptations, & malicious ſuggeſtions, and leaue no roome in thy hart to be lodged in.

3. The ſecond & ſoueraigne remedie againſt all temptations, be they neuer ſo great, is to vnfold our conſcience, to diſplay & lay opẽ the ſuggeſtions, feelings, & effects which ariſe in our minds, & to manifeſt thẽ & their occaſiõs to our ſpiritual directour. For note this well, that the firſt cõditiõ that the diuel would make with a ſoule whom he would inueigle & deceaue, is to cõceale the tẽptation as they which would allure any maides or wemẽ to their vnlawful deſires, at the

verie firſt abourding, warne them to ſay nothing of their motions & deſires to their parents or huſbands; where as God on the other ſide in his inſpiratiõs aboue & before al things willeth, that we procure them to be examined by our ſuperiours, and conductours of our ſoules.

4. If after all this, the temptation obſtinately vex and perſecute vs, we muſt do nothing els, but ſhew our ſelues conſtant, and perſeuer in proteſting from our harts that we do not, and wil not conſent; for as maides can neuer be married, ſo long as they ſay no: ſo the ſoule, be ſhe neuer ſo much tormented with temptation, can neuer be hurt or defiled, ſo long as vnfainedly ſhe ſayeth no.

5. Diſpute not with thy enemie, diſcourſe not with his ſuggeſtions, anſwer him not one only worde, vnleſſe it be ſome-times that, which our bleſſed Lord anſwerd him, and wherwith he confounded him: *Goe thy way Sathan, for it is written, The Lord thy God shalt thou adore, and him only shalt thou serue.* As a chaſt matron ſhould not anſwer on word, nor look once on the face of that naughtie perſon that ſhould ſolicit her to diſhoneſtie, but cutting of ſhort from his loue-rethorick, ſhould

preſentlie

preſentlie, and at the ſame inſtant, turne her thoughts and affections towards her huſband, and proteſt anew the loyaltie which she oweth vnto him, and neuer ſtay one iott to dallie or parlie, or enterchaunge language with the laſciuious ſuiter: ſo the deuout ſoule aſſaulted with any temptation, should by no meanes buſie her ſelfe in diſcourſing, or conſidering, or anſwering it, but ſincerely and that inſtantly, turne her thoughts to her Lord Ieſus Chriſt her deere ſpouſe, and make a new proteſtation and promiſe of loyaltie to him, that she wilbe his only, and wholly for euer.

*That vve muſt diligently reſiſte, euen the leaſt temptations that are.*

## CHAPTER. VIII.

ALTHOVGH we muſt fight moſt carefully againſt great & violent temptations with an inuincible courage, & the victorie gained againſt them be exceeding profitable vnto vs: yet peraduenture we may profit more in reſiſting temptations of leſſer moment: for as great temptations exceed in qualitie, ſo the leſſer infinitly

exceed

exceed in number, in ſo much that the conqueſt of them, may be compared to the victorie ouer the greater and violenter temptations. Wolues & Beares be without all queſtion, more dangerous then flies and gnattes: yet do they not vex and diſquiet vs ſo importunly, nor exerciſe our patience ſo often. It is an eaſie thing to abſtaine from murther, but harde to auoide ſmall cholericke paſſions, & the ordinarie occaſions of anger which are preſented to vs almoſt euery moment. It is eaſie for a man or a womā to refraine from cōmitting actual adulterie, but not ſo eaſie to abſtaine from wanton lookes, from giuing or receauing loue toyes, frō procuring fond fauours, frō ſpeaking & hearing words, of vanitie. It is not verie hard, not to admitt a corriual or companion in loue between huſband and wife, and to refuſe conſent of bodily diſloyaltie in that kind, but not ſo eaſie to keep this diſloyaltie from entrie to the hart, and deſire. Verie eaſie is it for a mā to containe himſelfe frō ſtealing other mēs goods but hard, not ſo much as to couet or wiſh them. Eaſie is it, not to beare falſe witnes in judgement, but not eaſie to refraine from lies in conuerſation; verie eaſie not to be drunk, but hard to

be virtuouſly ſober & temperate ; verie eaſie not to deſire anothers death, but hard not to deſire at leaſt ſome harme and diſcommoditie to him. It is no great difficultie to withhold our ſelues from defaming our aduerſarie, but hard to withhold diſpraiſing him. In a word theſe little temptations of choler, of ſuſpitions, of iealouſie, of enuie, of louetricks, of jeſts & vanities, of craftie and double dealing, of wanton and vnchaſt thoughts, are things in which the patiẽce and cõſtancie of thoſe that are moſt deuout & reſolute in gods ſeruice, is moſt cõtinuallie tried and exerciſed. We muſt therefore prepare our ſelues ( my deer Philotheus ) with as great diligence as may be, to this ſpirituall cõbat : & aſſure our ſelues, that as manie victories as we ſhall winne ouer theſe pettie enemies & ſlight temptatiõs, ſo manie pretious gemmes ſhalbe placed in the crowne of glorie, which God prepareth for vs in paradiſe. Therefore if we meane to fight valiãtly againſt greater tẽptatiõs that beſige vs, we muſt practize euerie day to reſiſt & rebutt, theſe weaker aſſaults of ordinarie tẽptatiõs whẽ they come vpõ vs.

*Remedies againſt theſe leſſer temptations.*

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## Chapter. IX.

1. Well then, concerning theſe ſmall temptatiõs of vain-glorie, ſuſpition, fretting, iealouſie, enuie, loue: fancies, and ſuch like traſhe, which like flies and gnattes do trouble our eyes, and ſometimes bite and ſting vs by the face; becauſe it is impoſſible to be altogether exempted and freed from their importunitie: the beſtreſiſtance that we can make them, is not to vex our ſelues for them: for they cãnot hurt vs, though they trouble vs a little: ſo that we be throughly reſolued to ſerue God entirely.

2. Deſpiſe then theſe pettie aſſaults, and vouchſafe not ſo much as tõ thinck vpõ that which they propoſe, or would incline thee vnto: let them buzze about thine eares as much as they will, and runne round about thee heer and there as flies vſe to doe, but when they begin to ſting, and make ſome abode in thy hart, thẽ do nothing els but quietlie remoue thẽ and bruſh them fr̃ thẽce, not fighting againſt them, nor parlying with them, but producing ſome contrarie acts whatſoeuer; but eſpecially acts of the loue of God.

3. For if thou wilt beleeue me, ſtriue

not

not to eagerlie to oppoſe manie acts of the contrarie virtue, to the importunitie of any temptation which thou feeleſt (for that were to parlie and diſpute with it, which before we forbad thee to doe) but hauing made an act of the virtue directly contrarie to the temptation which impugneth thee (if thou haſt had leaſure to ſuruay the qualitie of the temptation) take thy recourſe preſently vnto the hart of Ieſus Chriſt crucified, and with an act of feruent loue to him, kiſſe his bleſſed feet. This is the beſt meanes to conquer and tame our enemie, as well in little as in great temptations; for the loue of God containeth in it ſelfe the perfectiõs of all other virtues, and that farre more excellently, then the virtues them ſelues do containe them: and therfore is a more ſoueraigne counter-poiſon againſt all vices; And thy ſoule accuſtoming in all temptations, to haue recourſe vnto this vniuerſall remedie, need not examine what particular temptations it ſuffereth, but ſimplie feeling her ſelfe troubled with anie, will find quiet and eaſe in this generall refuge: which beſides is ſo dreadfull and terrible to our ghoſtly enemie, that when he once hath experience, that all his temptations prouoke vs to this di-

uine

uine loue of our redeemer, he will ceasse from battering vs with them. And thus much concerning lesser temptations: for he that should endeuour to fight with them one by one, should put him selfe to much care, with no profit.

## *How to strengthen our hart against temptations.*

## CHAPTER. X.

1. CONSIDER from time, to time, what passions do raigne in thy soule, and hauing discouered them, begin a manner and course of life cleane opposite and contrarie vnto them in thought, word, and deed. For example, if thou find thy selfe inclined to the passion of self-loue and vain-glorie: thinck often vpon the miserie of this mortall life of ours; how bitter these vanities wilbe to our conscience at the howre of our death; how vncomly they be for a noble and generous hart, that they are but trifles, and babies for little children to play withall, and such other considerations as these. Speak also earnestly and often against vain-glorie, although it seeme thou speakest against thy will, dispraise it to the vttermost of

thy

thy power: for ſo thou ſhalt in a manner engage thy owne reputation to flie from that in deed, which thou ſo much condemneſt in words: and many times by much ſpeaking againſt a thing, we moue our ſelues to hate and deſpiſe it, though at the firſt we bare it affection. Exerciſe works of humilitie and abiectiō as much as thou canſt, euen againſt thy owne inclination, for ſo thou ſhalt quickly get a habit of humilitie, and weaken the vice of vain-glorie in ſuch ſort, that when the temptation aſſaileth thee, thy inclination wilbe now no more able to take part with the temptation, and thy ſoule will haue more ſtrength to reſiſt it.

2 If thou art inclined to couetouſneſſe, thinck often vpon the extreme follie, and madnes of this vice, which tendreth vs ſlaues to that droſſe which was created to ſerue vs; thinck how at our death we muſt leaue all, and that perhaps in the hands of them, that will ſcatter it as careleſſely, as we had carefully ſcraped it together; and perchaunce in their hands, to whome it wilbe cauſe of their vtter ruine and damnation. Speak much againſt auarice, and praiſe the contempt of worldlie pelfe. Enforce thy ſelf often

times

times, to giue almes, and to put in vre the acts of charitie, and works of mercie, and accuſtome ſome times to omitt ſome occaſions of gaine and commoditie.

3. So if thou be ſubject to the paſſion of idle and carnall loue, thinck how dangerous a follie it is as well to thy ſelf, as to other whome thy fancie may bring to be companions of thy perills. Conſider what an vnſeemlie things it is to abuſe and (as a man may ſay) prophane the nobleſt affection of our ſoule, in ſuch vaine employments; how ſubject this paſſion is to blame of the wiſer ſort, and how pregnant a token of extreme lightnes of vnderſtanding. Talke often in praiſe of chaſt behaueour, let thy diſcourſes be ſtill in commendation of cleane and pure ſoules: and as much as is poſſible, endeuour to auoide all light behaueour and all tricks and toyes of fond loue.

4. To be brief, in time of peace and reſt, that is when the temptations of thoſe ſinnes to which thou art moſt ſubject, do not trouble thee, then exerciſe all the acts of the contrary virtues thou canſt, and If occaſions of doing them, preſent not them ſelues, find meanes to meet with the occaſions, for

ſo will thy hart be ſtrengthened and armed, againſt future temptations.

## *Of vnquietnes of mind.*

### CHAPTER. XI.

1. VNQVIETNES is not a ſimple and ſingle temptation, but a ſource and ſpring from whence many other temptations take their beginning: I will ſpeake a word or two thereof. Sadnes is nothing els but a grief and ſorrow of mind, conceaued for ſome ill or damage, which is in vs againſt our will: whether this euil be outward, as pouertie, ſickneſ, contempt: or inward, as ignorance, lack of deuotion, repugnance, temptation. For when the ſoule feeleth her ſelf charged and burdened with any euil, ſhe is aggrieued therat, and there enters ſadnes into her: and preſently ſhe deſireth to be deliuered and freed frō it: and not without good reaſon: for euery thing naturally deſireth that which is good, and flieth from that which is knowen or ſuppoſed to be euil. If the ſoule ſeek out meanes to be freed from the euil which oppreſſeth her, and to be rid from the burden of it for Gods loue, ſhe will ſeek thoſe

meanes

meanes with patience; sweetnes, humilitie, and repose of mind, expecting her deliuery more from the prouidence and goodnes of God, then from her owne industrie, labour, and diligence. But if she desire to be eased from her vexation for self-loue, then will she torment and weerie, and trouble her selfe in seeking the meanes of her ease: as though it depended more of her selfe, then of God. I say not that she thinketh or judgeth so, but that she behaueth her self so carefullie, so hastelie & so earnestlie, as if indeed she thought so. So that if she meete not with that which she desireth presentlie and out of hand, then falleth she into great vnquietnesse, and impatience; by which the former vexation or euil, not departing from her, but rather waxing farre worse, she entreth into anguish, distresse, faintnes of hart, and losse of all courage: so that she judgeth and deemeth her miserie to be past all remedie. Where thou seest, that sadnes, which had a just and lawfull beginning grounded vpon reasonable considerations, afterward engendreth vnquietnesse, and vnquietnesse againe, addeth an increase of sadnes which is exceeding perillous.

2. This

2. This vnquietnes of mind, is the greateſt ill that can come to the ſoule, excepting ſinne. For as the ſeditions and ciuil diſcords of a common wealth, is the vtter ruine and ouerthrow thereof, and maketh it altogether vnable to reſiſt the forraigne inuader: ſo our hart troubled and diſquieted in it ſelf, looſeth all force and abilitie, to defend the virtues which it had purchaſed, and all meanes to reſiſt the temptations of the ghoſtlie enemie, who at that time vſeth all kind of deuices and inuentions, knowing that according to the prouerbe, it is good fiſhing in troubled water.

3. Vnquietnes proceedeth of an inordinate deſire to be deliuered from the euil that one feeleth, or to obtaine the good that one deſireth: and yet nothing maketh the euil worſe, nor remoueth the good farther from vs, then doth vnquietneſſe and vnreaſonable haſtines. Birds do remaine faſt in the nets and lime-twigges, becauſe finding them ſelues but a little caught hold of, they beat and flutter vp and downe ſo eagerly, that they are more and more entangled in the ſnare. When thou deſireſt earneſtly to be freed from any euil, or to obtaine any good; the firſt thing

thou

thou muſt doe, is to repoſe thy mind, and quiet thy thoughts and affects from ouer-haſtie pourſuite of thy deſire; and then faire and ſoftly beginne to pourchaſe thy wiſhe, taking by order, and one after another, the meanes which thou judgeſt conuenient to the attaining therof. And when I ſay faire and ſoftly, I doe not meane ſlowly and negligently, but without poſt haſt, without trouble and vnquietnes: otherwiſe inſteed of attaining to the effect of thy deſire, thou wilt be more entangled in this labyrinth of troubleſome thoughts, then before.

4. *My ſoule is alwaye in my hands ô Lord and I haue not forgotten thy lawe*; ſayd Dauid. Examin often euery day, at leaſt morning & euening, whether thy ſoule be in thy hands, or ſome paſſion of vnquietnes hath robbed thee of it. Conſider whether thou haue thy hart at commandement, whether it be not eſcaped and fled away from thee, to ſome vnrulie affection of loue, hatred enuie, couetouſnes, feare, joye, ſadnes: and if it be wandred aſtray, ſeek it out preſently, and bring it back againe gentlie to the preſence of God, reſigning it with all thy affections and deſires vnto the obedience and direction of

his

his diuine pleaſure. For as they that feare leaſt they loſe a thing which they loue well, keep it faſt claſped in their hands: ſo in imitation of this great king we ſhould always ſay from our harts: O my God my ſoule is in continuall danger of being loſt, and therefore I carie it always in my hand, and for this diligent care of my ſoule, I haue not forgotten thy holie lawe.

5. Permitt not thy deſires, be they neuer ſo little, and of neuer ſo ſmall importance, to diſquiet thy mind: for after little deſires, come great ones, and find thy hart more readie and diſpoſed to be troubled and put out of order. When thou perceaueſt vnquietnes to enter, commend thy ſelfe to God and reſolue thy ſelfe to doe nothing at all, that thy vehement deſire exhorteth, vntill that diſquiet be ouerpaſſed: vnleſſe it be ſome thing that cannot be differred: and then thou muſt with a gentle an quiet endeuour, withhold the current of thy affection, tempering and moderating it as much as is poſſible: and after this repoſe, doe that which is requiſite to be done, not as thy deſire commandeth, but as reaſon preſcribeth.

6. If thou canſt diſcouer the vnquietnes of thy mind to him that gouerneth

thy ſoule, or at the leaſt to ſome truſtie and deuout frind: doubt not but preſently thou ſhalt find it appeaſed. For communicating of griefs of our hart, worketh the ſame effect in the troubled ſoule, that letting of bloud doth in the bodie of him that is in a cõtinuall ague: and this is the remedie of remedies. So holy king Lewis gaue this councell to his ſonne: If thou feeleſt in thy hart any thing that troubleth thee, tell it preſently vnto thy confeſſour, or vnto ſome good frind, and thou ſhalt beare thy grief verie eaſily, through the comfort that he will giue thee.

## *Of ſadneſſe.*

## CHAPTER. XII.

1. SADNES *that is according to God* (ſayth S. Paul) *worketh penaunce vnto ſaluation: but ſadnes of the world worketh death.* Sorrow then and ſadnes, may be good or bad, according to the vndrie effects which it worketh in vs. True it is, that it produceth more naught then good: for it hath but onely two that are commendable, mercy, and penaunce; and ſix bad ones: anxietie, ſloth, indignation, iealouſie, enuie, and impa-

impatience: which cauſed the wiſeman to ſay. *Sorrow killeth many, and there is no profit in it*: becauſe for two profitable ſtreames which flow from the ſpring of ſadnes, there are ſix other ſtark naught, that runne from the ſame head.

2. The enimie vſeth ſadnes as a fit diſpoſition to exerciſe his temptations againſt the juſt; for as he endeuours to make the wicked joyous and glad in their ſinnes; ſo doth he go about, to make deuout perſons, ſad and heauie in their good actions. And as he can by no meanes procure euil to be committed, but by making it ſeeme pleaſaunt and delectable, ſo he cannot withdraw men from doing that which is good, but by making it appeer diſtaſtfull, ſad, and diſpleaſing. He taketh delight in ſadnes, becauſe he him ſelfe is ſad and melancholick, and ſo ſhalbe eternally: therefore would he haue euery one be like him ſelfe in ſorrow.

3. This propoſterous ſadnes, troubleth the mind putteth it into diſquiet, aſſaulteth it with vnreaſonable feares, giueth a bitter taſt to the ſweeteſt deuotions, dulleth and ouerthroweth the braine, depriueth the ſoule of reſolution, judgement, and courage. To be ſhort, it is like a hard winter, that

cutteth away all the beautie of the field, and ſwalloweth all liuing creatures: for it bannisheth all ſweetnes from the ſoule, and lameth her in the vſe of her powers and faculties. If thou chaunce to be aſſailed with this daungerous heauineſſe, Philotheus, practize the remedies enſewing.

4. *Is any body ſad* (ſayth S. Iames) *let him pray.* Prayer is a ſoueraigne remedie: for it lifteth vp the ſoule vnto God, who is our onlie joye and conſolation: but when thou prayeſt in ſadneſſe and ſorrow, vſe affections and words which tend to confidence and loue of God, as: O mercifull father, moſt bountifull and pittifull God, my ſweet Sauiour; O God of my hart, my joye, my hope, my deer ſpouſe, the wel-beloued of my ſoule, & ſuch like.

5. Striue manfullie againſt the inclinations of ſorrowe: allthough all thy actions and exerciſes, during the time of this ſad paſſion, ſeeme vnto thee to be performed coldlie, heauilie, and ſlacklie: omitt them not for all that: for the enemie who pretendeth to weatie vs from doing well by ſadneſſe, ſeeing that notwithſtanding this deuice of his, yet we follow our woonted exerciſes, and that being performed againſt all this

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repugnance of heauie paſſions, our workes are of greater valew and merit: he leaueth to afflict vs any more therwith.

6. Sing ſpirituall ſongs ſome-times; for the deuil hath often-times left of his troubleſome operation by ſuch meanes: witneſſe the bad ſpirit that obſeſſed Saul, whoſe violence was repreſſed by Dauids melodious & ſacred Pſalmodie.

7. It is alſo good to diuert our thoughts by externall occupations; varied and chaunged as much as we can: that ſo our mind may be withdrawen from the ſad obiect, and the ſpirits be heated and purified, ſadnes being a paſſion of a cold and drie complexion.

8. Exerciſe many externall actions with feruour, although it be without guſt or ſpirituall feeling: embracing a crucifix, and applying it ſtraightly to thy breſt, kiſſing the feet and hands of it with reuerence, ſtretching thy eyes and hands vnto heauen, lifting vp thy voice vnto God by words of loue and confidence, ſuch as follow: *My vvelbeloued is myne, and I am his: My vvelbeloued is vnto me a poſy of myrrhe, he shall remaine betvvixt my breaſts. Mine eyes do melt into teares vnto thee O my God ſaying, vvhen vvilt thou comfort me? O Ieſus, be Ieſus to me: liue ſweet Ieſus in my ſoule, and my ſoule vvill*

*liue in thee. Who can ſeparate me from the loue of God?* and ſuch like.

9. Moderate diſciplines are not amiſſe. Becauſe this voluntary affliction applied outwardly, obtaineth inward conſolation from God: & the ſoule feeling paine without, diuerteth her ſelfe from thincking of thoſe which moleſt her within. Frequenting alſo of the holy communion is an excellent cordial: for that heauenly bread ſtrengtheneth the hart, & rejoiceth the ſpirit.

10. Diſcouer all feelings, affects and ſuggeſtions which proceed frō this ſpirit of ſadnes, manifeſt them ſincerely and faithfullie to thy guide and confeſſour: ſeek the companie of ſpirituall perſons, and be with thē as much as thou canſt, during the time of thy ſadnes. And laſt of all, reſigne thy ſelfe vp to the hands of God, preparing thy ſelfe to ſuffer this heauineſſe and ſorrow patiently, as à iuſt puniſhment of thy vaine myrthe and paſſetimes: and doubt not at all, but that God, after he hath tried thee, will deliuer thee from this euil.

*Of ſpirituall and ſenſible conſolations, and howe one muſt behaue himſelfe in them.*

CHAP.

## CHAPTER. XIII.

1. GOD continueth and gouerneth this great world in a perpetuall viciſſitude or enterchaunge of night into day, ſpring into ſommer, ſommer into autumne, autumne into winter, and winter into the ſpring-time againe: & one day is neuer in all things and points like to another: ſome are clowdie, ſome bright-ſhining, ſome raynie, ſome drie, ſome windie, ſome ſtill & louelie. A varietie is this, which giueth exceeding beautie to the whole world. The like is with man, who, according to the ſaying of the auncient ſages, is an abridgmēt of the world, or another little world: for he alſo is neuer in the ſame eſtate, his life paſſeth like waters ebbing and flowing in a perpetuall diuerſitie of motions, which ſome time lift him vp by hope, ſome time beare him downe with feare: ſome time carie him to the right hand with conſolations, ſome time wafte him to the left hand with afflictions: & not one day, no not ſo much as one onely hower of all his life, is in all points like another.

2. This in a neceſſarie aduertiſement which I ſet thee downe: we muſt do our beſt to haue a continuall and in-

uincible indifferencie and equalitie of hart, amid this wonderfull inequalitie of occurrences. And albeit all things do chaunge and turne giddilie round about vs, yet muſt we ſtand ſtedfaſtlie and vnmoueablie, always looking and aſpiring towards our God. Let the ſhip take what route it liſt, let it ſingle towards eaſt, or weaſt, north, or ſouth, what wind ſoeuer driueth it, neuer will the compaſſe look any other way, but towards the faire pole-ſtarre. Let all turne vpſide downe, not onlie round about vs, but euen within vs, let our ſoule be ſorrowfull, or ioyfull, let it be in peace, or trouble, in ſweetnes or bitterneſſe, in light, or in darknes, in temptation, or in repoſe, in taſt, or out of taſt, deuout, or vndeuout, let the ſunne burne and ſcorche it, or the deaw moiſten and refreſh it: yet always muſt the point of our hart, our ſpirit, our ſuperiour will, which is our card or compaſſe, look inceſſauntly, & tend continuallie, towards the loue of God her Creatour, her Sauiour, & her onely happines, and ſoueraigne good. *VVhether vve liue or dye* (ſayth the Apoſtle) *vve belong to God. And vvho ſhall be able to ſeparate vs from the loue of God?* nothing ſhal be able to diſſolue & vndoe this loue, neither

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tribulatiõ, nor diſtreſſe, nor anguiſh, nor death, nor life, nor preſent, nor future dolours, nor the feare of imminent dangers, nor the ſubtiltie of malicious ſpirits, nor the ſublimitie of conſolations, nor the depth or profunditie of afflictions, nor the tendernes, nor drineſſe of hart, nor any other things ſhall ſeparate vs from this holy charitie, founded and grounded in our Sauiour Chriſt Ieſus.

3. This abſolute and perfect reſolution, neuer to forſake God, or abandon his ſweet loue, ſerueth for a counterpoiſe to our ſoules, to keep them in holie indifferencie, amidſt the inequalitie & diuerſitie of motions & chaunges which the cõdition of this life bringeth. For as the little Bees ouertaken with a ſtorme in the fields, charge them ſelues with little gravel-ſtones, to ballaũce thẽ ſelues in the ayre, that they may not ſo eaſilie be caried away by the wind: ſo our ſoule by a liuely reſolution embracing the pretious loue of God, continueth conſtant in the midſt of the inconſtancie and mutabilitie of conſolations and afflictions, ſpirituall & temporall, interiour and exteriour. But beſides this generall doctrine, wee ſtand in need of ſome particular documents.

4. Friſt then, I ſay that deuotion conſi-

ſteth not in that ſame ſweetnes, ſoftnes, comfort, or ſenſible tendernes of hart, which moueth vs to teares & ſighes, and giueth vs a certaine delicious taſt, and a kind of contēt & ſatisfactiō in our ſpirituall exerciſes No (my deere Philotheus) deuotion, & that māner of tendernes of hart, is not al one thing. For manie ſoules haue this ſupple qualitie, & thoſe ſenſible conſolations, which for all that let not to be verie vicious, & conſequently want the true loue of God, and haue no true deuotion at all. Saule perſecuting poor Dauid to the death, who fled from him into the wildernes of Engaddi, entred all alone into a vaſt caue, where Dauid and his people lay hidden. Dauid, who at this occaſion might haue killed him a thouſand times, ſpared his life, and would not ſo much as put him in feare: but ſuffered him to goe foorth quietly at his pleaſure, called after him, to declare vnto him his innocencie, and to giue him to vnderſtand, that he had been at his mercie Well heere vpon what did not Saul to ſhew that his hart was mollified towards Dauid? he called him his childe, fell into plaine weeping, to praiſe him, to confeſſe his meeknes, to pray vnto God for him, to preſage and fore-tell his future greatnes,

nes, and to commend his owne poſteritie vnto him. What greater ſweetnes, and tendernes of hart could he make ſhew of? and yet for all that, he had not chaunged his canckred mind, nor left of his rancorous intention, but cõtinued perſecuting Dauid as cruellie as before. Euen ſo there may be found many perſons, that conſidering the goodnes of God, and the dolefull paſſion of our Sauiour, doe feele great tendernes of hart, which forceth them to ſigh, to weep, to bleſſe, and praiſe God, and giue him thancks verie feelingly, at leaſt verie ſenſiblie; in ſo much that one would judge their hart to be ſeaſed and poſſeſſed with a mightie deale of deuotion: But when the matter comes to the proofe, we ſhall find, that like as ſhort ſodaine ſhewers of a hot ſummer, falling in great bigge droppes vpon the earth and not pearcing it, ſerue for nothing els but to produce tode-ſtooles and muſhroms: Euen ſo the teares and tendernes of theſe men, falling vpon a vicious hart, and not penetrating it, be altogeather vnprofitable. For notwithſtanding all theſe great dropps of ſenſible deuotion, they will not part from one dodkin of their euil gotten goods, nor renounce one of all their crooked

and peruerſe affections, nor ſuffer the leaſt incommoditie of the world, for the ſeruice of our Sauiour, for whoſe ſake they wept ſo earneſtlie. So that the good motions which theſe poore ſoules felt, are nothing but ſpirituall muſhroms; and are not onelie no true deuotion, but often-times great ſlights of the deuil, who nouſling them vp in theſe falſe conſolations, makes them remaine contented and ſatisfied therwith: that ſo they ſhould ſearch no farther for true and ſound deuotion, which conſiſteth in a prompt, reſolute, actiue, and conſtant will, of putting in execution that which they know to be agreeable to Gods pleaſure. A little child will weepe tenderly if he ſee his mother launced when ſhe is let bloud: but if his mother at the ſame time demand an apple, or a paper of comfits which he hath in his hands, he will by no meanes let it goe from him, demand it ſhee neuer ſo ſweetly. Such for the moſt part are theſe tender deuotions, conſidering the ſtroke of the ſpeare, which pearced the hart of our Sauiour, we weepe bitterlie therefore: And alas (my Philotheus) it is right well donne to bewaile the ſorrowfull death and wofull

paſſion

paſſion of our father and redeemer, but why then do we not giue him the apple which we haue in our hands, ſeeing he asketh it vs ſo earneſtly, to wit, our hart, the onely fruict of loue, which our deare Sauiour requeſteth of vs? Wherfore reſigne we not vnto him ſo manie pettie affections, delights, & ſelf pleaſures, which he would pull out of our hands and cannot, becauſe they be our babies, they be our comfits of which we be more fond, then deſirous of his heauenly grace? Ah Philotheus, theſe be babie-loues, little childrens frindſhips, tender in deed, but feeble, but fantaſticall, but fruictleſſe, and without effect. Deuotion then, conſiſteth not in ſuch tender and ſenſible affections, which ſometimes proceed of a nature or complexion in it ſelf ſoft, ſupple, apte and eaſie to receaue any impreſſion: but ſometimes of the craſte of the deuil, who to buſie vs vnprofitablie about ſuch traſh and droguerie, ſtirreth vp our fantaſie to the apprehenſion fit for to receaue ſuch motions:

5. Yet theſe ſelf-ſame tender and ſweet affections are manie times good and profitable, for they prouoke the appetite of the ſoule, comfort the ſpirit, and adde to the promptitude of our

deuo-

deuotion, a kind of iollitie and cheerfullnes, which maketh our actions comelie & delightfull, euen in outward ſhew & appeerance. Which is the guſt or taſt that one feeleth in diuine and heauenly matters, of which Dauid exclaimeth: *O Lord hovv ſvveet are thy vvords to my taſt? they are ſvveeter then honny to my mouth.* And indeed the leaſt and meaneſt cõtentment of deuotion which we receaue in holy exerciſes, is better in all reſpects, then the moſt excellent recreations and pleaſures of the world. The breaſts, and milke, that is, the fauours of the heauenly ſpouſe, are ſweeter and pleaſaunter to the ſoule, then the daintieſt and moſt pretious wine of earthly delights. He that once hath taſted them, eſteemeth all other comforts, but gaulle and wormewood. As they that hold the hearbe *Scitique* in their mouth, taſt ſo pleaſaunt a ſweetnes, that they feele neither hunger nor thirſt for the while: ſo they, to whome God hath imparted this celeſtiall Manna of internall conſolations, can neither deſire nor receaue the contentments of the world, at leaſt to take any pleaſure in them, or to ſette their affections vpon them. They be taſts giuen before hand, of

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the immortall delights which God hath layd vp in heauen for the ſoules that ſearche after him: they be the ſugred comfits and carowayes which he giueth vnto vs as his little children to allure vs: they be the cordiall waters which he preſenteth to ſtrenghten them; and manie times they be handſels, or pledges of euerlaſting felicitie. They ſay that Alexander the great, ſailing in the maine ſea, diſcouered before the reſt of his companions, the land of the happie Arabia, by the ſmell of the ſweet odours which the wind brought with it, and therevpon receaued him ſelfe, and gaue great encouragement, to his fellow ſoldiours; ſo oft times in this mortall life, we receaue theſe delights and pleaſures of deuotion, which no doubt preſent vnto our memorie, the joyes and delights of the happie land of heauen, wherunto we doe all ſaile and aſpire.

6. But thou wilt ſay, ſince there are ſome ſenſible conſolations that be good, and come from God, and other ſome that be vnprofitable, and pernicious, proceeding either from nature, or from the enemie, how ſhall I diſtinguiſhe the one from the other, and diſcerne the vnprofitable from thoſe

that

that be good. It is a generall rule (my Philotheus) for all the passions and affections of our soule, that we must know them by their fruicts: our soules be as it were trees; affections and passions be the bowes and braunches; works and actions be the fruicts. It is a good soule, that feeleth good affections, and the affections are good, which bring foorth in vs great effects of holie actions. If the delights, the tendernes, the consolations which we feele in spirituall exercises, do make vs more humble, more patient, tractable, charitable, fuller of compassion towards our neighbour; more feruent in mortifying our concupiscence and naughtie inclinations; more constant in our good exercises and resolutions, more meek and supple, and pliable to those whome we ought to obey; more simple and sincere in our liues: then without all doubt, Philotheus, they are from God. But if these delights haue no sweetnes, sauing onely for our owne selues, If they make vs curious, peeuish, sower, sullen, impatient, stubborne, fierce, presumptuous, hard harted towards our neighbours, If therefore esteeming our selues allreadie pettie *Saints*, we will no more be

subject

ſubject to correction nor direction, then deere Philotheus, beware of them, then doubtleſſe they be falſe and pernicious conſolations. A good tree cannot bring foorth any other but good fruicts.

7. When we receaue theſe delights and comforts in our exerciſes we muſt 1. Firſt of all humble our ſelues profoundly before allmightie God: and take heed of ſaying to our ſelues by reaſon of theſe ſweet comforts: how perfect, how good am I become! No Philotheus, not ſo, theſe be good things in deed, but they make vs neuer the better for hauing them: for as I haue ſayd, deuotion conſiſteth not in them, but let vs ſaye and thinck from our harts: O how good is God to ſuch as hope in him, to the ſoule that ſeeketh after him! He that hath ſugar melting in his mouth, cannot propetlie ſay that his mouth is ſweet, but that the ſugar, which is in his mouth, is ſweet to his mouth: So though theſe ſpirituall delights be verie good, & that God who imparteth them to vs is exceeding good, yet followeth it not, that he which receaueth them, is good. 2. Let vs acknowledge our ſelues as yet to be little children, and that we ſtand in need of milke: that theſe

ſugred comfits be giuen vs, becauſe as yet our ſpirit is tender and delicate, and therefore needeth allurements and baytes, to be drawen with all to the loue of God. 3. But after that, ſpeaking generallie, and ordinarily, let vs receaue theſe graces and fauours humbly, and reuerently, eſteeming them exceeding pretious, not ſo much for that they are in them ſelues, as that it is the hand of God which powreth them into our hart. As a louing mother to allure her child, putteth her owne ſelf the ſugred comfits into his mouth one by one, ſweetly ſmiling, and tenderlie parlying with him the while: for if the child had witt and vſe of his reaſon, he would much more eſteeme, his mothers cheriſhing embraces, then the ſweetnes of the comfits, be they neuer ſo daintie. So it is much Philotheus, to receaue & feel in our ſoules this ſweetnes of deuotion: but it is the ſweet of all ſweetnes to conſider that God, with his louing and fatherlie hand, putteth them as it were into our mouth, to our hart, and ſoule. 4. Hauing receaued them thus in humble and reuerent wiſe, let vs employ them whollie according to the intention of the giuer. And wherefore think yee, dooth God beſtowe theſe

ſweet comforts vpon vs? to make vs ſweet towards euery bodie, and amourous towards him The mother giues comfits to her little child to make him kiſſe her: let vs likewiſe kiſſe our bleſſed Sauiour, who maketh much of vs by theſe conſolations: to kiſſe our Sauiour, is to obey him, to fullfill his will, to follow his rules and councells: in a word, to embrace him tenderlie & louinglie with obedience and loyaltie. The day therfore in which we ſhall receaue any ſpirituall conſolation, we muſt employ moſt carefullie, and endeauour to ſpend it diligently in Gods ſeruice and honour. 5. Beyond all this, we muſt from time to time renounce in our hart all this ſweetnes, tendernes, and conſolation, ſeparating our affection from it as much as we can: proteſting, that albeit we receaue theſe fauours humblie, and loue and eſteeme them, becauſe God ſendeth them to vs, as it were diſhes and dainties from his owne table, to prouoke vs the more to his loue: yet it is not thoſe delights that we ſeek and deſire, but God himſelf and his perfect loue, not the comforts, but the comforter; not the ſweetnes, but the ſweet Sauiour that giues them; not that tendernes of delight, but him that

is the delight of heauen and earth. And in this affectuous abrenunciation of theſe delights, we muſt diſpoſe our ſelues, to perſeuer conſtant and firme in the holy loue of God, though in all our life long, we ſhould not taſt one dramme of conſolation: and procure vnfainedly, to ſay as well vpon the mount of Caluary, as on the mount of Thabor, *O Lord it is good for me to be with thee*, be thou in torments vpon thy Croſſe, or be thou in glorie in heauen.

6. To conclude I aduertiſe thee that if thou ſhouldſt chaunce to feele any extraordinarie aboundance of ſuch conſolations, tendernes, ſweetnes, deuout teares, or ſome vnwoonted thing: that then thou conferre it faithfullie with thy ſpirituall conductour, that he may teache thee how to moderate and behaue thy ſelfe therin. For it is written. *Haſt thou found honny? eate of it but as much as is ſufficient.*

*Of dryneſſe and barrenneſſe in our ſpirituall exerciſes.*

## CHAPTER. XIIII.

THvs then muſt thou behaue thy ſelfe, as I haue now deſcribed

ed in time of ſpirituall comfort: but alas ( Philotheus, ) this faire weather will not laſt allwayes and the time will come, when thou ſhalt be ſo diſtitute, and depriued of all feeling of this deuotion, that thy ſoule will ſeeme vnto thee a fruictleſſe and barren field, or a deſart wilderneſſe, in which there appeers neither cawſee, nor path-way to find God, nor anie dewe of grace to moiſten and water it, through exceſſiue drienes. which threatneth to reduce her altogether to duſt, Alas the poore ſoule in this eaſe deſerues compaſſion, and eſpecially when this deſolation is vehement: for at that time like holy Dauid, ſhe feedeth her ſelf with ſad teares night and day: meane while the enemye by a thouſand ſuggeſtions endeuours to driue her to deſplaire, and mocketh her bitterly, ſaying in diriſion, wretche, wher is thy God now in thy diſtreſſe, by what meanes wilt thou find him out? Who ſhall euer be able to reſtore thee the joye of his grace?

2. And what wilt thou doe at that time Philotheus, conſider from what cauſe ſo great a miſerie proceedeth: for oft times, we our ſelues are the cauſe of our owne drienes and deſolation, in the exerciſes of the ſpirit. 1. As a care-

full

full mother denies to giue sugar to her child, when she sees him troubled with the wormes: so God taketh away his consolations from vs when we take some vaine self-pleasing in them, and are subiect to the worme of ouer-weaning, to self-conceipt, and opinion of our owne good progresse in deuotion. *O my God* (sayth the psalmist) *It is good for me that thou hast humbled me.* Yes indeed, it is verie profitable for me, *for before I was humbled, I did offend thee* 2. When we neglect to gather the sweetnes and deliciousnesse, of the loue of God in due time: then in punishment of our slothfullnesses, he absenteth his delights from vs. The Israëlites in the desart that gathered not Manna earlie in the morning, could not find any after the sunne-rising, for then was it all melted with the heat of the sunne. 3. We are also sometimes layde in the bed of sensuall contentment, and transitorie comforts, as the sacred spouse was in the Canticles, comes me the bridegrome, and knocketh at the dore of our hart, and inspireth vs to returne to our spirituall exercises: but we play the niggardly chapmen with him, for it angereth vs to leaue of our toyes, and to separate our selues from our false de-

lights.

lights. For this cauſe the true louer of our ſoules goeth his way from vs, and letteth vs lie as we liſt: but afterward when we would faine find him out, we haue much a doe to meet with him? and deſeruedlie, becauſe we were ſo vncourteous and faithleſſe vnto his loue, as to refuſe to follow our exerciſe for his loue and to chooſe to follow worldly vanities. Ah: if then as yet thou haſt ſome of the branne of Egypt remaining: thou ſhalt then haue not a iot of the heauenly Manna. Bees deteſt all kind of artificiall odours: and the ſweetnes of the holy Ghoſt, cannot agree with the ſophiſticated delights of the world.

4. The double dealing, and ſlights which thou vſeſt in confeſſions, and ſpirituall communications with the conductour and maiſter of thy ſoule, many times is the cauſe of this drougth and barrennеſſe: for If thou lie to the holy Ghoſt, no meruaile if he withdraw his conſolations from thee. Thou wilt not be ſimple, plaine, and without guile, as a little child is: thou ſhalt not then enjoy theſe ſpirituall comfits giuen only to Gods little children.

5. Thou art filled and glutted with worldly contentments, no wonder then if ſpirituall delights come not to thy table,

ble, or haue no good taſt in thy mouth: Doues allreadie filled (ſayth the aũcient prouerb) do thinck cherries bitter. *He wh.ch filled the hungrie with good things* (ſayth our bleſſed Ladie) *and ſent the rich away empty*. They that be rich of worldly vanities, are not capable of ſpirituall treaſures. 6. Haſt thou conſerued well and carefully the fruicts of conſolations allreadie receaued? then ſhalt thou receaue more ſtore againe: for to him that hath, more ſhalbe giuen: and he that hath not (negligently leeſing that which he receaued) euen that he hath ſhalbe taken away from him, he ſhalbe depriued of the fauours and graces, which were prepared for him, if he had vſed well the former. The raine quickeneth them plãts that be greene, but frõ them that be not green, it taketh away altogether all likelyhood of life & growth, for it rotteth them wholly.

3. For manie ſuch cauſẽs doe we looſe comfort in deuotion, and fall into barrennes and drienes of ſpirit. Let vs then examin our conſcience, and ſee whether we can find in vs ſuch faultie cauſes as theſe. But note, Philotheus, that this examination is not to be made with vnquietneſſe of mind, or ouermuch curioſitie, but after thou haſt faithfully

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conſidered thy going awrie in this reſpect, If thou find the cauſe of the euil in thy ſelfe, giue God thancks, for the harme is halfhealed, whoſe cauſe is diſcouered. If on the other ſide, thou find out no cauſe in particular, which may ſeeme vnto thee to haue occaſioned this deſolation, buſie not thy ſelfe about anie more curious ſearche for it, but with all ſimplicitie, without examining any more particularities, doe this which I will tell thee.

5. Firſt of all humble thy ſelfe reuerently before the eyes of God, acknowledging thy miſerie, thy frailtie, the nothing that thou art in thy ſelfe. Alas what am I, when I am left alone to mine owne prouidence? nothing els, O Lord, but a drie barren ground, that full of gappes and riftes, witneſſeth the drought it ſuffereth, for want of heauenly dewe: and the wind of temptation in the meane time doth diſſipate it, conuerted into fruictleſſe duſt. 2. Call vpon God and damaund of him his ſpirituall ioye. *Render vnto me, O Lord, they ioy of thy ſalvation. My father, If it be poſſible, lett this cuppe paſſe from mee.* Gett thee away ô thou vnfruictfull Northerr-wind, which drieſt vp the ſappe and iuice of my ſoule: and come ô proſperous

winds of conſolations, and breath gently ouer my poore garden, and then theſe good affections will ſpread abroad the odour of their ſweetnes. 3. Goe to thy Confeſſour, open thy hart vnto him, make him ſee cleerly all the plights and corners of thy ſoule: take his aduice ſimplie and humbly: for God that infinitly loueth obedience, maketh often times councells taken from other men, proue verie profitable, eſpecially giuen by conductours of ſoules, albeit otherwiſe there be no great likelyhood, that they ſhould preuaile; as he made the waters of Iordan healthfull to Naaman, which Elizeus, without any appeerance at all of humane reaſon, ordained him as a bath for his leproſie.

6. All this being donne, nothing is ſo profitable; nothing ſo fruitfull in time of theſe ſpirituall deſolations, and barreneſſe, as not to be ouermuch deſirous of being deliuered frõ this aggreeuance or calamitie. I ſay not but that we may ſimplie and quietlie wiſh to be eaſed of ſo great a burden: but my meaning is, that we ſhould not too earneſtly affect this eaſe, and freedom from this deſolate ſtate of mind: but hartely reſigne our ſoule to the prouidence of God; that ſo long as it pleaſeth him, he may vſe our

poore

poore ſeruice: amid theſe troubleſome thornie brakes, and comfortleſſe deſerts. Let vs ſay to God at theſe times. *O father, If it be poſſible, lett this cup paſſe away from me:* but lett vs with all from our vetie harts, adjoine the wordes followinge of our bleſſed Sauiour: *Yet not my will be donne, but thine*: vpõ this good reſolution let vs reſt, and repoſe. For God ſeeing vs conſtantly perſeuer in this holy indifferency, will comfort vs with many graces, and fauours: as when he ſaw Abraham reſolued to depriue him ſelfe of his ſonne Iſaac, he was contented with this his indifferency, & pure reſignation, comforting him with a heauenly viſion, & with moſt admirable benedictions. We muſt then in al kind of afflictions, as wel corporall as ſpirituall, in whatſoeuer diſtractions, or ſubtractions of ſenſible deuotion happening to vs, with great courage, and, reſignation always ſay: *Our Lord gaue me conſolations, and our Lord hath taken them from me; his holy name be bleſſed.* For perſiſting in this humilitie and ſubmiſſion, he will reſtore vnto vs his delicious fauours, as he did vnto Iob, who vſed the aforeſayd words conſtantly and vnfainedly in all his deſolations.

7. Finallie my Philotheus, amidſt

all theſe ſterilities and deſolations, let vs not looſe courage, but expecting patiētly the returne of ſpiritual delights, keepe on our iourney, follow our exerciſes of deuotion, multiplie good works and holy actions: and not being able to preſent to our ſpouſe, liquid conſerues, preſent him drie confitures: for all is one to him, prouided that the hart which offereth them, be perfectly reſolued to perſeuer loyallie in his loue. When the ſpring time is faire and pleaſaunt, then do the Bees make more honnie, and fewer young impes: for the good weather fauouring them, they are ſo buſie in gathering the ſappe of ſweet flowers, that they forgett the generation of their young ones. But when the ſpring-time is troubleſome with gloomie cloudes and windie ſtormes, thy gett more impes, and leſſe honnie: for being not able to flie abroade to their gathering of honnie, they employ them ſelues to multiplie their race, and people their cōmon wealth. So chaunceth it oft times, my Philotheus, that the ſoule in the faire weather of ſpirituall comforts, buſieth her ſelfe ſo much in gathering them together, and ſucking that heauenlie juice out of them, that in the aboundance of theſe daintie

delights,

delights, ſhe produceth fewer good workes: and contrariwiſe amid the bitterneſſe of clowdie deſolations, ſeeing her ſelfe deſtituted of thoſe ſpiritual delights of deuotion, ſhe multiplieth ſolid works of edification ſo much more ſeriouſly, and aboundeth in fructifiyng of true virtues of patience, humilitie, abiection, reſignation, and abnegation, of all ſelfe-will and ſelfe-loue.

6. It is then a great abuſe and errour of manie, eſpeciallie of wemen, to beleeue that the ſeruice which we doe to God without this pleaſaunt taſt, & ſenſible delight, & tendernes of hart, is leſſe agreeable to his diuine majeſtie: for cleane contrarilie, our actiõs are like vnto roſes, which though being freſhe and flourie they haue a better grace & ſhew, yet when they are drie they haue a ſweeter odour: ſo though our works done with tendernes of deuotion be more acceptable to vs our ſelues, to vs I ſay, that conſider only our owne delight: yet when they are exerciſed by vs in time of drineſſe and barreneſſe of ſpirit, then haue they a goodlier eſtimation, and a better odour in the preſence of God. In time of deſolation, our will carieth vs (as it were by meer force) to the ſeruice of God, & conſequently that will muſt

needs be more vigourous and constant, then the will which we haue of seruing God in time of comfort. It is no such great matter to serue a prince in time of peace, and in the pompe and pleasures of the courte, but to serue him constantly in time of trouble and persecution, and in warre, that is a true mark of constancy and loyaltie. Saint Angela de Fulgino sayth, that of all prayers, that is most acceptable to God, which is made by force and meere constraint, that is, whereunto we applie our selues willinglie, not for any tast or delight which we feele in it, nor by our owne inclination but meerly, purely, and only, to please God: wherto our will driueth vs, as it were against our will, forcing and violently repelling the drieneſſe, and contradictions, which oppose themselues against it. The same say I of all sorts of good workes, that the more contradiction we find in exercising them, be it exteriour, or interiour, the more are they prized and esteemed in the court of heauen. The lesse of our owne particular interest that there is in the pourſuite of virtues, the more doth the puritie of the loue of God shine in it: A little child wil easilie kisse his mother, when

she

ſhe giueth him honnie and ſugar, but it is a ſigne of greater loue, If he kiſſe her after ſhe hath giuen him wormeſeed, or bitter potions.

*The former diſcourſe is explained and confirmed by a notable example.*

## CHAPTER. XV.

1. TO make this inſtruction more euident and intelligible, I will recite an excellent peece of the hiſtorie of Saint Bernard, in ſuch manner as I find it ſet downe in the learned and iudicious writter thereof. He ſayth then in this wiſe. It is an ordinarie thing, almoſt vn to all them that beginne to ſerue God, and are not yet experienced in the ſubſtractiõ of grace, nor in ſpirituall viciſſitudes or enterchãges of cõſolatiõs & deſolatiõs; that the taſt of ſenſible deuotion & that ſweet acceptable light of mind, which maketh them haſten themſelues in the waye of God) being withdrawen from them: they preſently grow out of breath, and fall into puſillanimitie and ſadneſſe of hart. They that be of iudgement and vnderſtanding doe render this reaſon thereof: that nature according to reaſon cannot long endure (as a man might ſay) faſting, & with-

out anie kind of delight or entertainment at all, but needs muſt haue ſome contentment, either terreſtriall or celeſtiall. But as ſoules lifted vp aboue them ſelues by taſt and trial of heauenly pleaſures, doe eaſilie renounce the delights of all ſenſible obiects: ſo when by Gods diſpoſition and ordinance that ſpirituall ioy is taken from them, finding them ſelues alſo on the other ſide depriued of corporall ſolace, and being not yet accuſtomed to expect with patience, the returne and riſing of the true ſunne of grace, it ſeemeth vnto them, that they are no more in heauen or in earth, but that they be buried in perpetuall darkneſſe: So that as little children newlie weaned, hauing loſt their mothers dugges they do languiſhe, and ſigh, and grow froward and troubleſome, principallie to their owne ſelues. This then happened in the voiage whereof we ſpeake, vnto one of the troupe, called Geoffrie of Peronne, but newlie dedicated to the ſeruice of God. He being ſodainlie become drie in his deuotions, diſtituted of his woonted conſolations, and poſſeſſed with a kind of inward darknes: began to call to memorie the world, his frinds, his parents, and the great meanes that

but

but lately he had left behind him. By which memorie, he was aſſaulted with ſo cruell a temptation, that not being able to hide it in his behaueour, one of his truſtie frinds perceaued it, and hauing found opportunitie, joined himſelf to him, and asked him ſweetly in ſecret: what meaneth this change Geoffrie, How cometh it to paſſe, that contrarie to thy woont, thou art become ſo penſiue and afflicted. Ah my brother (anſwered Geoffrie with a deep ſigh) I ſhall neuer more be merrie ſo long as I liue. The other moued with compaſſion at theſe words, with a fraternall zeale, went and told all this to their common father Saint Bernard: who perceauing the danger, went into a church there by, to pray to God for him, and Geoffrie in the meane while ouerwhelmed with ſadnes, repoſing his head vpon a ſtone, fell faſt a ſleepe. But after a little while, both of them aroſe, the one from prayer with his requeſt diſpatched in the high court of heauen, the other from ſleepe with ſo pleaſaunt and ſmiling a countenance, that his deer frind meruailing at ſo great & ſodaine a chaunge, could not refraine from obiecting vnto him louingly that which a little before he had anſwered

him. Then Geoffrie replied: if I told thee before that I should neuer in my life be joyfull, now I assure thee, that I shall neuer in my life be sorrowfull.

2. This was the successe of the temptation of that deuout personage, & marke in it (my deer Philotheus) 1. First that God ordinarilie giueth some fore-tasts of heauenly ioye, to such as newlie enter into his seruice: so to draw them from earthlie pleasures, and encourage thē in the poursuite of the loue of God: just as a mother to intice & allure her little child to her breasts, layeth honnie vpon her teats. 2. That notwithstanding the same good God, which according to the disposition of his wisdome, taketh from vs this milk and honny of consolations: to the end that weaning his children in this manner, they might learne to eate the drie, but more substantiall bread of liuely and sound deuotion, exercised by the triall of distast and desolation. 3. That sometimes verie vehement temptations arise amidst these desolate and drie discontentments of sterilitie of spirit: and then it behoueth vs to resist these temptations cōstanly, for they come not frō God; but withall we must patiētly suffer this desolate estate, of want of spirituall feeling in our de-

uotions,

uotions, for God hath ordained & diſpoſed it for our exerciſe and merit. 4 That we muſt not leeſe hart & courage among theſe inward griefs, nor ſay as this good Geoffrie did, I ſhall neuer be joyfull hearafter: for in the night ſeaſon, we muſt expect the day-lights approache; Againe in the faireſt weather of the ſpirit, that we can haue we muſt not ſay now ſhall I neuer be ſad heerafter; No; for as the wiſe man ſayes, in time of proſperitie, we muſt be mindfull of aduerſitie, and in our trauailles, hope for reſt: and as well in the one occaſion as in the other, we muſt always humble our ſelues. 5. That it is a ſoueraigne remedie to diſcouer our euil vnto ſome ſpiritual frind, that may be able to comfort vs.

3. In fine for concluſion of this ſo neceſſarie aduertiſement, I note, that as in all other things, ſo in theſe drie ſterilities of our ſpirit, God and the deuil haue contrarie pretentions. For God would therby bring vs to puritie of hart, to a generall renunciation of our proper intereſt in his ſeruice, and to a perfect diſpoſing of our owne willes. But the deuil goeth about by the ſame way to lead vs to puſillanimitie, to abate our courage, to make vs ſteppe a ſide to ſenſible paſſe-times, and at length to render vs

yrkſome and loathſome to our ſelues, & others that liue with vs; that ſo deuotiō may be diminiſhed, and defamed. But if thou obſerue diligently theſe leſſons which I haue giuen thee, thou ſhalt augment thy perfection in thoſe exercíſes, which thou performeſt in time of theſe interiour afflictions: whereof one word more before I make an end.

4. Sometimes theſe diſtaſts, this drouth and barrennes of ſpirit, doe proceed from the indiſpoſition of our bodie: as when through too much watching, labouring, faſting, one findeth him ſelfe ouerloaden with weerineſſe, drouſines, heauines, & ſuch like infirmities; which although they depend of the bodie, yet lett they not to hinder and trouble the ſpirit, by reaſon of the ſtraight bond with which they are tied one to another. In theſe occaſions, we muſt allwayes be mindfull, to produce many acts of virtue, with our ſpirit, or ſuperiour will: for although all our ſoule ſeeme to be ouer-layd with ſleepe and drouſines: yet the actions of our ſpirit euen in that ſtate, are exceeding acceptable to God. And we may ſay in this caſe with the ſacred ſpouſe, *I ſleep, but my hart watcheth.* But as I ſayd before, though there be leſſe delight in this labour of ſpirit, yet

is there more vertue and merit. The remedie in ſuch occurrences is, to eaſe the bodie with ſome kind of lawfull delight and recreation. So Saint Francis ordained that his religious ſhould vſe ſuch moderation in their labour, that the burden of them, ſhould not depreſſe and ouerthrow the ſpirit. And ſince we haue mentioned S. Francis, let vs remember his example, who was on a time him ſelfe ſo vexed and tormented with a profound melancholie, that he could not chooſe but declare it in his behaueour. For if he would conuerſe with his religious he knew not how; if he withdrew him ſelfe, from their cõuerſation, it went worſe with him; abſtinence and mortification of his fleſh, ouerwhelmed him: and prayer eaſed him not at all. And in this ſort remained this glorious father, the ſpace of two yeares, ſo that it ſeemed vnto him, that in a manner, God had forſaken him. But at length after he had ſo long and patiently ſuffered this rude and vehement temptatiõ, our Sauiour in a moment reſtored to him the happie tranquilitie and repoſe of his ſpirit. This haue I ſayd, to ſhew that the greateſt and faithfulleſt ſeruants of God, are ſubiect vnto theſe aduerſities and afflictions

of

of mind: and that therfore thoſe that are leſſer in Gods bookes, be not diſmayed if ſome times they happen vnto them.

# THE FIFTH PART OF THE INTRODVCTION: Contayning exerciſes & inſtructions to renew the ſoule, and confirme deuotion.

## *That we renevv euery yeare our good purpoſes by the exerciſes following.*

### CHAPTER. I.

THE firſt & principall poinct of theſe exerciſes, conſiſteth in knowing the importãce of thẽ. Our weak & fraile nature, falleth verie eaſily from her good affections & reſolutions, through the bad inclinatiõs of our fleſh, which lie heauie vpon the ſoule it ſelfe, and draw her ſtil downwards, if ſhe ſtriue not oft times to life vp her ſelfe by maine force of reſolu-

tion

tion as birds fall ſodainlie to ground, if they multiplie not the ſpreading & waning of their wings to maintaine their flight aloft in the ayre. For this cauſe, deere Philotheus, thou muſt very often repeat the good purpoſes which thou haſt made to ſerue God, for feare leaſt neglecting to doe ſo, thou tũble downe to thy firſt eſtate, or rather into a farre worſe eſtate. For ſpirituall falles haue this propertie, that they caſt vs alway lower, then was the eſtate from which we aſcended vp to deuotion.

2. There is no clock, be it neuer ſo good, or ſo well ſett, but it muſt be wound vp twiſe a day at leaſt, morning and euening, and moreouer at leaſt once a yeare, be taken all in peeces, to ſcoure away the ruſt which it hath gathered, to mend broken peeces, and repaire ſuch as be worne. Euen ſo he that hath a true care of his ſoule, ſhould wind it vp to God euening and morning by the foreſayd exerciſes, and beſides at diuerſe times, make a reuiew of his eſtate, and at leaſt once a yeare, take it downe and conſider preciſely all the peeces therof, that is, all his paſſions, affections and motions, that all faults and defects found out, may out of hand be redreſſed. And as the

clock-

clock-man with ſome delicate oyle, annointeth the wheeles, iunctures and ginnes of his clock, that the motions may be more eaſie, and the whole be leſſe ſubject to ruſt; ſo the deuout perſon, after he hath in this ſort taken downe his hart to reuiew and renew it, ſhould annoint it with the ſacraments of Confeſſion, and the holy Euchariſt. This exerciſe will repaire thy weather-beaten forces, enflame thy hart, make thy good purpoſes ſprout out à freſh, and thy virtues flouriſh anew. The auncient Chriſtians diligently practized it vpon the anniuerſarie feaſt of our Sauiours Baptiſme, or Twelf-daye: on which (as witneſſeth Saint Gregory Nazianzen) they renewed thoſe profeſſions and proteſtations, which they made in their chriſtening. Let vs doe the like, (my deare Philotheus) diſpoſing our ſelues moſt willinglie, and employing our time ſeriouſlie therin. And hauing choſen a fitt time, according to the aduice of thy ghoſtly father, retiring thy ſelfe into thy ſpirituall and reall ſolitude, or wildernesſe of deuotion: make two or three of theſe enſewing meditations, after the order and methode, which I ſet downe vnto thee in the ſecond parte.

*Conſide-*

*Conſiderations vpon the benefit vvhich God doth vnto vs, by calling vs to his ſeruice, according to the proteſtation mentioned before.*

## CHAPTER. II.

1. RVNNE ouer the poincts of thy proteſtation. The firſt is, to reiect and caſt away, deteſt, and defie for euer, all kind of mortall ſinne. The ſecond, to haue dedicated, and conſecrated thy ſoule, thy hart, and thy bodie, with all that thou haſt, to the loue and ſeruice of God: The third; that if it ſhould happen vnto thee to fall into ſome naughtie action, that thou wilt procure immediatlie to riſe againe by Gods grace. Are not theſe goodlie, worthie, reaſonable, and noble reſolutions? Way-well in thy ſoule, how conformable to the rule of reaſon this thy proteſtation is, how juſt, and how much to be deſired, that thou ſhouldſt full fill and accompliſhe euery poinct of it.

2. Conſider to whome thou haſt made this proteſtation: euen to God him ſelfe. If according to reaſon, our word

giuen

giuen to a man, doe ſtraightly oblige & bind vs, how much more our word and promiſe giuen and paſſed to allmightie God? *Ah Lord* (ſayd Dauid) *it is to thee that my hart hath pronounced this good word, and I will not forgett it.*

3. Conſider in whoſe preſence thou madeſt this proteſtation and thou ſhalt find, that is was in ſight of the whole courte of heauen. The holie Virgin, bleſſed Saint Ioſeph, thy good Angel, Saint Lewis, all this bleſſed companie beheld thee, and ſighed with ſighes of joy and contentment at thy words, and looked vpon thee with eyes of vnſpeakeable loue: when thy hart proſtrated at the feete of our Sauiour, conſecrated it ſelfe wholly to his ſeruice. They made a peculiar feaſt and triumphe that day of thy entrie into Gods ſeruice, and they will now make a commemoration of that joyfull feaſt, if with a deuout hart and good courage, thou reneweſt thy reſolutions.

4. Conſider by what meanes thou waſt brought to make this proteſtation, and to offer vp theſe great reſolutions. Ha my Philotheus, how amiable and fauourable did God ſhew him ſelfe vnto thee at that time? Tell me, waſt thou not then drawne vnto it, by the ſweet

inspirations of the holy Ghost? the cordes wherwith God drew thy little barke vnto this secure hauen, were they not all of loue & charitie? How deerlie and daintelie did he allure & intice thee with his sugred sacraments, with holy lecture, and deuout prayer? Ah Philotheus, thou wast a sleep, & God watched ouer thee, and had care of thy soule, and had thoughts of peace, and meditations of loue concerning thee.

5. Consider at what time God drew thee thus happelie vnto him by these holie purposes. It was in the flower of thine age. Ah what a felicitie is it to learne quickly, that which we connot know but ouer-late. Saint Augustin, hauing been called to God at thirtie yeares of of his age cried out: *O auncient beauty hovv is it, that I knevv thee so late? Alas I savv thee before, but I did not cōsider thee till novv.* And thou maist well say: O aunciēt sweetnes, why did not I tast thee sooner? And yet alas, thou deseruedst it not at that time in which it was giuen thee: therfore acknowledging the great bountie and grace of God, for calling thee to him in thy youth, say vnto him with Dauid: *Thou hast lightened me ô God and touched me from my youth, and I vvil for euer pronounce thy mercy* But if this thy

vocation

vocation was in thy older dayes, ô then, Philotheus, how ineſtimable a benefit was it, after thou hadſt in ſuch ſort abuſed the yeares of thy life paſt, that God of his goodnes ſhould call thee before thy death, and ſtay the courrent of thy miſerie, euen at that time, in which if it had beene continewed thou hadſt beene miſerable for euer, and euer!

6. Conſider the effects which this vocation hath wrought in thee, & I ſuppoſe thou ſhalt find change and alteration enough in thy ſoule, cõparing that which now thou art, with that which thou haſt beene, Doeſt thou not accoũt it a ſingular felicitie, to know how to talk familiarlie with God by prayer? to haue an enflamed affection and burning deſire of the loue of God? to haue appeaſed, and pacified manie a troubleſome paſſion, which before did vex, and torment thee? to haue auoided many ſinnes and ſcruples of conſcience? And in a word to haue ſo often frequented the holy Communion (more then thou wouldeſt once haue done) ſo vniting thy ſelf to this ſoueraigne well-ſpring of euer-during graces? Ah, theſe be great and ineſtimable fauours. We muſt way and ponder them with the waighres of

the ſanctuarie : it is Gods right hand that hath done all this. *The right hand of God* (ſayth Dauid) *hath done powerfully, his right hand hath extolled me : I will not dye, but liue ; and will make knowne with hart, word, and deed, the wonders of his goodnes.*

7. After all theſe conſiderations, which as thou ſeeſt may plentifullie furniſh thee with holie and feruent affections : thou muſt ſimplie conclude with thanks-giuing, and pray affectionatly for thy good progreſſe in virtue. And ſo retire from prayer with great humilitie and confidence in God : reſeruing the enforcing of the reſolutions, till after the ſecond poinct of this exercise.

*The examination of our ſoule touching her proffiting in deuotion.*

## CHAPTRE. III.

1. THE ſecond poinct of this exercise, is ſome what long, and therfore to practize it, it is not requiſite to performe it all at once, but at diuers times : as to take that which concerneth thy miſdemeanour towards God for once, that which appertaineth to thy ſelf for another time, that which

touch-

toucheth thy neighbour for an other, & the examining of thy paſſions for another. Neither is it requiſite or neceſſary, to doe it all vpō thy knees, but onely the beginning & ending, which cōprehendeth the affections. The other poincts of the examination, thou mayſt performe profitablie walking, or ſitting or beſt of all in bed, If thou canſt ſo remaine without drowſines, or well awake: but thou muſt well haue read them before. Yet it is neceſſarie to make an end of all this ſecond poinct in three dayes, and two nights, at the fartheſt: taking each day & night, ſome hower or ſeaſō according as thou beſt mayeſt: for if it ſhould be done at times farr diſtant one from another, it would looſe his force, and would worke but verie weak and kay-clod impreſſions and reſolutions.

2 After euerie point of the examination, note carefully in what thou findeſt thy ſelfe amended, and in what thou art defectiue and what principally errours or abuſes thou haſt committed, that ſo thou mayſt declare thy ſelfe the better to take good councell, and reſolution, to comfort thy mind. And although in theſe dayes of examination, it be not neceſſarie to retire thy ſelfe to-

totallie from companie and conuerſation: yet thou muſt be ſomwhat more retired thē ordinarie, & principallie towards the euening. that thou mayſt go to bed earlie, & take that reſt of bodie and repoſe of mind, which is neceſſarie for theſe exerciſes. And in the day time, thou muſt vſe verie frequent aſpirations to God, to our Ladie, to the Angells, to all the celeſtiall Hieruſalem: And all this muſt be done with a louing hart towards God, & deſirous of perfection. So beginne then this examination well and happelie.

1. Firſt place thy ſelf in the preſence of God.

2. Inuoke the ayde of the holy Ghoſt, demaund of him light and cleernes, to ſee and know well, with S. Auguſtin, who cried out before God in an humble ſpirit: *O lord let me knowu thee, and let me knowu my ſelfe*: and S. Francis, who ſweetly asked God ſaying. *Who art thou and who am I?* Proteſt that thou doeſt not purpoſe to marke and note thy aduancement and progreſſe in pietie and virtue, to rejoice therfore in thy ſelfe, but to rejoice in God, nor to glorifie thy ſelfe, but to glorifie God, & to giue him thanks for it. Proteſt likewiſe that if thou findeſt that thou haſt not profi-

ted

ted nor gone forward at all in deuotion nay though thou haſt recoyled & gone backward: yet for all that thou wilt not leeſe thy courage, nor become any whit the colder in thy good purpoſes, through faintnes of hart, but that rather thou wilt more ſtirre vp thy courage, & animate thy ſelf to goe more cheerfully forward in the iourney of deuotiō happely enterprized, & that thou wilt the more profoundlie humble thy ſelf, and amend thy defaults by the aſſiſtance of Gods grace.

This done, conſider leaſurely & quietly how thou haſt behaued thy ſelf euē till that preſēt hower, toward God, towards thy neighbour, & toward thy ſelfe.

*An examination of the eſtate of our ſoule towards God.*

## Chapter. IIII.

1 HOw is thy hart affected toward mortall ſinne? haſt thou a firme reſolution neuer to committ any, whatſoeuer ſhould happen vnto thee therfore Hath this reſolution and full purpoſe, endured continually in thy ſoule, ſince thy laſt proteſtation vnto this time? In this reſolution conſiſteth the founda-

tion

foundation of ſpirituall life.

2. How findeſt thou thy hart affected towards the commandements of God. Doeſt thou find thē delightful, ſweet acceptable. Ah my deer child, he that hath his mouth in taſt, and a good ſtomak, loueth wholſome meats, and rejecteth the contrarie.

3. How doth thy hart beare it ſelfe towards venīall ſinnes? we cannot keep our ſelues ſo pure, but we ſhall commit ſome now and then: but is there any, to which thou haſt any eſpeciall inclination? or which were worſe, is there any kind of venial ſinne, to which thou beareſt a peculiar affection and delight?

4. How is thy hart affected towards ſpirituall exercīſes? doeſt thou loue them, and eſteeme them? doe they not trouble thee? art thou not out of content and taſt with them? To which of them doeſt thou find thy ſelfe moſt inclined? To heare the word of God, to reade it, to talke of it, to meditate it, to aſpire dayly to God, to goe often to confeſſion, to receaue ſpirituall inſtructions, to prepare thy ſelfe duly to the holy Communion, to Communicate frequently, to bridle thy affections: in theſe and ſuch like acts and exercīſes what is there contrarie or repugning to

thy mind? And if thou find any ſuch holy exerciſe, to which this hart of thine hath leſſe inclination then it ſhould, examine the cauſe from whence that diſguſt ariſeth.

5. How doth thy hart remaine affected towards God him ſelfe? Taketh it pleaſure in the remembrance of God? feeleth it not a ſweet delight in calling him to mind? Ah ſayd Dauid, *I haue thought vpon God, and taken delight therein.* Doeſt thou find à certaine promtpnes, redineſſe, and facilitie in thy hart to loue God, and a particular ſauour in taſting this his loue? Thy hart, doth it not recreat it ſelfe to thinke vpon the immenſitie, bountie, and maruelous ſwetnes of almightie God? If thou chaunce to thinck vpon God amidſt thy worldly affaires, and vanities, doth this thought make place, and winne rome, and ſeaze vpon thy hart? Doeth it ſeeme to thee that in ſuch caſes thy hart takes Gods part, and turnes to his ſide, and as it were goes before him, to lead him reuerently into the chamber of thy hart? for there are many ſoules of this mettal in the world.

6. A louing wife, when her huſband comes home from ſome farre iourney, ſo ſoone as ſhe perceaueth any ſigne of

his

his returne, or heareth his voice: what buſines ſo euer ſhe hath in hand, though ſhe be cõſtrained by ſome forcible conſideration to ſtay her ſelfe, yet her hart cannot be held from looking for her huſband but abandoneth all other cogitations, to thinck vpon his joyfull returne. Soules that loue God, doe the verie ſame; howſoeuer they be employed, when the remembrance of God preſenteth it ſelfe vnto thẽ, they neglect all thinges elſe, for joye that their beloued is returned vnto them; and this is a verie good ſigne.

7. How is thy hart affected towards Ieſus Chriſt, God & man. Takeſt thou pleaſure in thincking on his life and death? The Bees delight in their delicious honnie: Waſpes and beetiles, in ill-fauoured ſauours: ſo holy ſoules haue all their cõtẽtment, pleaced in our ſweet redeemer Ieſus Chriſt, with an exceeding tendernes of ardent loue to him: but ſuch as be vaine, and wicked, plant their affections altogether vpon vnprofitable vanities.

8. How is thy hart affected towards our bleſſed Ladie, thy good Angell, the Saincts of heauen? Doeſt thou loue, honour & reuerence them: haſt thou a ſpeciall truſt in their interceſſion, a reſ-

peſt & worſhip to their images, delight in their liues: takeſt thou pleaſure to heare them praiſed?

9. Concerning thy tongue. How ſpeakeſt thou of God: is it a delight vnto thee to talk and diſcource in his honour, according to thy condition and abilitie: Doeſt thou loue to ſing hymnes to his praiſe and glorie?

10. Concerning workes, Think whether thou haue a true harty deſire of the outward glorie of God, and to doe ſomewhat for his honour and worſhip: for ſuch as loue God, doe according to Dauid, loue the ornament of his houſe.

11. Conſider whether theu haſt left any affection, or renounced any delight, or forſook any thing for Gods cauſe; for it is a great ſigne of true loue, for his ſake whome we loue, to depriue our ſelues of any thing. What then haſt thou in all this time (ſince thy proteſtation) forſaken for the loue of God?

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*An examination of our eſtate touching our ſelues.*

## CHAPTER. V.

1. HOw doeſt thou loue thy ſelfe, if loueſt thou thy ſelfe ouer much for

for the vanities of this world? For if it be ſo, thou wilt deſire to dwell alwayes in the world, with an extraordinarie care to eſtabliſhe thy ſelfe heer vpon earth. But if thou loue thy ſelfe for heauens ſake, then wilt thou deſire, at leaſt wiſe thou wilt eaſilie conſent, to depart from hence at the time and hower, that it ſhall pleaſe our Lord to call thee.

2. Doeſt thou keepe due order in the loue of thy ſelfe? for there is nothing that marreth vs, but onely the inordinate loue of our ſelues. As for well ordered loue, it requires that we loue the ſoule better then the bodie: that we take more paines to get virtues, then any thing els; that we make more account of heauenly glorie, then of baſe and tranſitorie honour. A well ordered hart, will more often ſay in it ſelfe: *What will the Angels ſay* If I think, or doe ſuch a thing? then, *what will men ſay?*

3. What loue beareſt thou to thy ſoule? art thou vnwilling and loath to help it when it is ſpirituallie diſtempered and diſeaſed? alas thou oweſt this care and attendance vnto it to helpe it thy ſelfe, and procure it to be holpen by other: when paſſions doe torment it: and to ſet a ſide all other

cares, when thy ſoule ſtands in need of thy care.

4. How doeſt thou eſteeme of thy ſelfe before the eyes of God almightie? to be nothing at all, doubtleſſe. But it is no great humilitie in a flie, to thinck her ſelfe nothing in regard of a mountaine; or for a droppe of water, to eſteeme it ſelfe nothing in compariſon of the maine ſea: nor for a ſparkle of fire, to hold it ſelfe nothing in reſpecte of the ſunne: It is humilitie indeed, not to preferre our ſelues before others, nor to affect, or deſire to be eſteemed of, and well liked by others: How doeſt thou feele thy ſelfe, affected in this point?

5 Touching thy tongue: doeſt thou not bragge and vaunt of thy ſelfe one way or other? doeſt thou not flatter thy ſelfe, when thou ſpeakeſt of thine owne ſelfe?

6. For works & actions. Doeſt thou vſe to take any pleaſure or paſſe-time, contrarie to thy bodily or ſpirituall health? I meane vaine pleaſure, vnprofitable recreations, ouer-watching, too much diſorderly labour, and ſuch like?

*An examination of the eſtate of our ſoules towardes our neighbour.*

CHAP-

## Chapter. VI.

1. The loue between husband and wife, ought to be sweete, quiet, earneſt, and conſtant, and grounded principallie vpon the ordinance of God, who commandeth it to be ſo. And the ſelfe ſame is to be vnderſtood, of loue between parents and their children, between vs and our neighbours, and our friends, euerie one in his ranck and degree.

2. But to ſpeak in general. How is thy hart affected towards thy neighbour Doeſt thou loue him from thy hart, and for Gods ſake To diſcerne well, whether it be ſo or no, thou muſt propoſe and repreſent vnto thy ſelfe, certaine perſons that be troubleſome, and intractable, for there it is, and towards ſuch kind of men, where we exerciſe the virtue of true charitie towards our neighbours: and much more towards ſuch as haue iniuried vs, either in work or in word. Examin well if thy hart be free from paſſion in this behalf, and whether thou feeleſt not a contradiction within thee, to loue anie bodie.

3. Art thou proane to ſpeak ill of thy neighbour? and eſpiciallie of ſuch as loue thee not? Doeſt thou any harme

to thy neighbour directly, or indirectly? Though thou haue neuer so little reason or discourse, thou wilt easilie find out thy defects in this point.

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*An examination of the affections of our soule.*

## Chapter. VII.

1. I Haue extended these poincts at large, because in the examination of them, consisteth the knowledge of our spirituall aduancement, or progresse which we haue made, for as for examining our sinnes, that is for confessions, and for such as neuer thinck vpon going forward in pietie and deuotion.

2. Yet neuertheless, we must not labour to exactlie & curiouslie in examining euerie one of these articles or interrogatories: but fayre and softlie, considering with quiet and repose of mind, in what estate our hart hath beene in euerie one of them since our resolution and protestation, and what notable defects we haue committed therein.

3. But to make a shorter abridgement of all, we may reduce the whole examination, to the searche and suruay of

our

our passions: and if it be tedious and troublesome; to consider so exactlie what we haue been: we may in this manner following examine our selues, how we haue behaued our selues.

In our loue towards God, our neighbour, and our selues.

In hatred toward sinne in our selues, & sinne in others: for we must desire the extirpation of the one, and the other.

In desires of riches, honour, estimation, passetimes.

In feare of danger to fall into sinne, and of losse of goods of this world, for we may feare the one and the other too much.

In hope placed more then needs in the world, in fading creatures: or to little in God, and godlie thinges.

In sadnes, if it were to excessiue, and for transitorie vanities.

In joye and gladnes, if ouermuch and for vnworthie matters.

To conclude in a worde: what affection doth predominate thy hart? what passion doth most of all possesse it? in what doest thou principalie goe awrie? for by passions of our soule, we may judge of our estate, examining them, and as it were feeling and tasting them, one after another. As he that is skillfull on

the lute, by touching the diuerſe ſtraines of his inſtrumẽt, finds which ſtrings is out of tune and tunes it by ſtretching it vp, or letting it downe: ſo after we haue as it were touched, and examined the tune of our paſſions, of the loue, hatred, deſire, feare, hope, ſadnes, or joye that is in our ſoule, if we find them diſcording from the tune which we would ſtrike, and from the proportionable harmonie of our ſoule, which is to be ſett to the glorie of God, we may make them accorde, by bringing them to their due tune and proportion with Gods grace, and by councell and aduice of our ghoſtly father.

*Affections to be exerciſed after this examination.*

## CHAPTER. VIII.

AFTER thou haſt duly pondered euery point of the examination, and conſidered at what ſtay thou art, and to what thou art come: then exerciſe the affects of thy ſoule as followeth.

1. Giue God thancks for that amendment, be it but little, which thou haſt found

found in thy life, ſince thy generall reſolutiõ laſt made: and acknowledge that it was his only mercie, that cauſed it in thee, and for thee.

2. Humble thy ſelfe reuerently before his majeſtie, acknowledging vnfaindely, that if thou haue not much profited in pietie, it hath been through thine owne default, becauſe thou haſt not faithfully courageouſly, and conſtantly anſwered the inſpirations, illuſtrations, and motions, which he hath often imparted vnto thee in prayer, and by manie other wayes.

3. Promiſe him ſincerely, that thou wilt for euer praiſe him, for the ineſtimable fauours beſtowed vpon thee, and eſpecially for drawing thee from thy bad inclinations by this preſent amendment.

4. Demaund pardon of him for thy vnfaithfulnes & diſloyaltie, for not correſponding with his inſpirations & graces.

5. Offer him vp thy hart, to the end he may be the ſole maiſter and Lord of it.

6 Beſeech him to make thee faithfullie accompliſhe his will heerafter.

7. Inuoke the Saincts of heauen, our B. Ladie, thy good Angell, thy patron, Ioſeph, and the reſt to whome thou haſt an eſpeciall deuotion, to helpe thee with their intreceſſion.

*Considerations proper to renewu our good purposes.*

## CHAPTER. IX.

1 THis examination being made, and diligentlie conferred with some worthie, expert, and skillfull guide, to learne the qualitie of thy faults, and the fit remedies for them: beginne those meditations following, making one of them euery day, and in it spend the ordinarie time which other dayes thou appointedst to passe in thy meditation; with the selfe same method, preparation, and affections which thou hast vsed heertofore in the meditations set downe in the first part: placing thy selfe first of all in the presence of God, and then imploring his grace, to establish thee in his holy loue and seruice.

*The first consideration, of the excellency of our soule.*

## CHAPTER. X.

1. CONSIDER the nobilitie and excellence of thy ſoule, endewed with an vnderſtanding, which knoweth not only all this viſible worlde, but moreouer vnderſtandeth, that there are inuiſible Angels, and a happie Paradiſe, that there is a ſouueraigne God, vnſpeakeable, moſt good, moſt mighty; that there is an eternitie of immortall Spirits: and withall knoweth the meanes how to liue well in this viſible world, and to aſſociate her ſelfe with the Angels in heauen, and to attaine to the familiaritie and friendſhip of God him ſelfe for euer.

2. Thy ſoule hath alſo a free-will, of a moſt noble excellencie, which is able to loue God, and cannot hate him, conſidered in him ſelfe. Lo: what an excellent ſoule thou haſt. As no corruptible or ill-ſauouring thing can ſtay the little Bees, but onely flowers are their reſt, only vpon them do they ſettle their flight: ſo thy hart can find no repoſe, but in God alone, no creature elſe can fil or ſatisfie it. Remember hardly & recount with thy ſelfe, all the deareſt and greateſt entertainments, wherwith thou

haſt

haſt euer occupied thy hart, and judge in good ſadnes, whether they were not all full of vnquiet, of moleſtations; of reſtleſſe, and ſtinging thoughts, importunate caſes, with which thy poore hart was moſt miſerablie diſtract and afflicted.

3. Alas thy hart runneth haſtely and headlong, after the creatures of this world, thincking it poſſible to appeaſe its deſires in them: but ſo ſoone as thou meeteſt with them and taſteſt them, thou art as readie to beginn againe as before: for nothing is able to content thy hart, God would not permitt that it ſhould find reſt in any place, no more then the Doue that Noah ſent out of the Arke that ſo it might allways earne to returne to God, from whence it came. Ah how admirable is this naturall beautie of thy ſoule! and why then doeſt thou endeuour to withhold her againſt her will, to ſerue theſe fading creatures?

4. Oh my faire and louely ſoule (mayſt thou ſay) thou canſt vnderſtand and loue God him ſelfe: and wherfore doeſt thou entertaine thy ſelfe in things inferiour to God? thou mayeſt if thou wilt, pretend eternitie, wherfore doeſt thou hunt after moments? This was one of the chiefeſt complaints of the

prodi-

prodigall child, that wheras he might haue feasted deliciously at his fathers table, he was forced through his owne willfulnesse, to feed at the troughs of his swine. O my soule, thou art capable of God him selfe: woe be to thee, if thou rest contented with any thing lesse then God.

Lift vp thy soule earnestly with this consideration: shew her that she is immortall, and an heire of eternitie, and therefore that she direct her course and courage therto.

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*The second consideration of the excellency of virtues.*

## CHAPTER. XI.

1. CONCIDER that only virtue and deuotion, can make thy soule to rest content in this world. O what excellent beautie is in them! make a comparison betwixt the louely virtues, and the hideous vices that be contrarie vnto thē: what sweetnes is there in patience compared to reuenge? in meeknes in respect of anger and frowardnes? in humilitie in regard of pride and ambition? In liberalitie compared

pared to couetouſneſſe & nigardize? in charitie, compared with enuie? in ſobrietie, in reſpect of intemperancie? virtues haue this excellencie, that they fill the ſoule with an incõparable ſweetnes and delight, after ſhe hath practized them: wheras vices leaue the ſoule exceedinglie weeried, tyred, and moleſted. And why endeuour we not then to obtaine theſe pleaſures that haue no gall nor bitternes mingled with them?

2. He that hath but a few vices, is not content with the delights which they bring him: and he that hath manie, is malcontent with the cumber of them He that hath but a few virtues, hath a great deale of content in them: and the more his contentment is, the more his virtues increaſe.

3. O deuout life how louely art thou, how honorable, how delectable! thou doſt diminiſh tribulations, and augmenteſt conſolation: without thee, euen good is euil, honnie pleaſures are full of bitter vnquietnes, peace it ſelf is warre, and trouble, and contradiction. Ah he that would be acquainted familiarlie with thee, muſt ſtill ſay with the Samaritan, *O Lord giue me ſome of this water to drinck*: an aſpiration much frequented by the holie mother Tereſa, and S.

Ca-

Catherin of Genua, although vpon other occasions.

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*The third consideration of the examples of Saincles.*

## CHAPTRE. XII.

1. CONSIDER the examples of the saincts of all sorts & orders: what is it that they haue not done and suffered, to loue God, and be whollie deuoted and addicted to his seruice? Look vpon the inuincible martyrs in their constant resolutions, what torments haue they not suffered for the maintenance and performance of their holy purposes? But aboue all those faire and flourishing ladies whiter then lillies, in puritie, more blushing then roses in charitie, some at twelue, others at thirteen, fifteene, twentie fiue, and twentie yeares of age: consider how they endured à thousand sorts of martyrdoms, rather then to renounce their sacred resolutions, not onely in profession of faith, but also in exercise of deuotion and pietie: some choosing to die rather then lose their virginitie: others rather then they would leaue off

seruing

ſeruing the tormented priſoners, comfort the afflicted, burie the dead, and ſuch like holie works of Gods ſeruice. O good Lord what conſtancie hath that fraile ſex ſhewed in theſe occaſions!

2. Conſider ſo manie holie confeſſours, with what valour and magnanimitie did they contemne the world? How immoueable and vnconquered were they in their reſolutions? nothing in this vniuerſall world could make them forgoe them, they embraced their purpoſes of ſanctitie without exceptions or reſeruations, and went forward with them, without any tediouſneſſe or faintnes. Good God, what excellent things doth S. Auguſtin write of his holie mother Monica? with what courage did ſhe follow her entreprize of ſeruing God, in her marriage, and in her widdow-hood? And Saint Hierom, what rare conſtancie doth he point out in his deuout Paula, amidſt ſo great varieties of combrous occurrences.

3. And what is there that we may not doe, hauing ſuch excellent paternes to follow? They were fraile mortall men, as we are; they did all for the ſame God, by the ſame virtues: why ſhould not we doe the like in our eſta-

te

te and condition, and according to our vocation, for the accompliſhment of our good purpoſe and holie proteſtation?

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*The fourth conſideration: of the loue that Ieſus-Chriſt beareth vnto vs.*

## CHAPTER. XIII.

1. CONSIDER the vnſpeakeable loue, wherwith Ieſus Chriſt our Lord ſuffered ſo much in this world, and eſpeciallie in the garden of mount Oliuet, and the bitter place of mount Caluarie. All that loue of his was for thy ſake: By ſo manie pangs and torments, he obtained of God the Father good purpoſes and holy reſolutions for thee: by the ſame afflictions did he moreouer purchaſe all things els neceſſarie for thy ſoule, to maintaine, nouriſh, ſtrengthen, and bring to full growth and perfection, all thy reſolutions. O holy reſolution, how pretious and noblie borne art thou, being daughter to ſuch a mother as is the paſſion of our Sauiour! O how carefullie ſhould my ſoule cherriſhe thee, ſince thou haſt been ſo deere vnto my ſweet

Ieſus!

Ieſus! Alas, ô Sauiour of my ſoule, thou diedſt vpon the Croſſe, to gaine me my virtuous reſolution! ah doe me the fauour, that I alſo chooſe rather to die, then to forget or forgoe them.

2. Thou ſeeſt then (my Philotheus) it is certaine, that the deere hart of our Lord Ieſus, beheld thy hart from the tree of the croſſe, and there (in a manner) fell in loue with it, and for loue of it, obtained for thee all the good that euer thou hadſt, or euer ſhalt haue; and amongſt all, theſe good reſolutions. Yea (my deer Philotheus, we may all ſay with the prophet Ieremie: O my Lord, before my beeing thou beheldeſt me, and calledſt me by my name: for in verie deed, his diuine goodnes in his mercie, and loue, prepared all the generall, and particular meanes of our ſaluation, and conſequently all our holie reſolutions. Yea without doubt: As a woman, ſo ſoone as ſhe is with child prepareth her cradle linnen, ſwathing bãds, and withall bethinketh of a nurſe for her child, which ſhe hopeth to bring foorth, although it be not yet come into the world: euen ſo our Lord, hauing his goodnes pregnant, and as it were great with child of thee,

preten-

pretending to bring thee foorth to ſaluation, and to make thee his daughter and heire, prepared vpon the holie roode, all that which was neceſſarie for thee, thy ſpirituall cradle, thy linnen and ſwathing bands, thy nurſe, and all other meanes neceſſarie for thy ſaluatiõ: that is, all the wayes, all the graces, all the fauours, by which he conducteth thy ſoule, and will bring it at length to perfection.

3. Ah my God, how deeply ought we to imprint this in our memorie! Is it poſſible, that I haue beene loued, and ſo ſweetly beloued by my Sauiour, that euerie ſteppe of his life, and euen euery ſteepp that he went to mount Caluarie, ſweating and fainting vnder his heauie croſſe, euen then he went bethincking him ſelfe of my good, and of euerie one of theſe little occaſions, by which he hath drawen me vnto him! And how much then ought we eſteeme, how carefully ſhould we employ all this to our commoditie. Ah how ſweet à remembrance is this? This louing hart of my God, thought vpõ Philotheus, loued him procured him a thouſand meanes to ſaluation: as though there had been no other ſoule in the world, to take care of. As the ſunne, ſhining vpon one ſide

of

of the earth, shineth so much there, as if it gaue no light to anie other place: in the verie same manner, did our Lord take thought and care of all his children, prouiding for each one of vs, as though he had not thought vpon the rest. *He hath loued me* (sayth S. Paul) *and hath giuen himself for me.* As if he had sayde: for me onelie, altogether as much as if he had done nothing for anie els. O *Philotheus*, this should be engraued in thy soule, to cherrish and nourish thy good resolutions, which haue beene so pretious and deere to the hart bloud of our blessed Sauiour.

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*The fifte consideration, of the eternall loue of God towards vs.*

## CHAP. XIIII.

1. CONSIDER the eternall loue which almightie God bare vnto thee: for long before our Lord Iesu Christ as man suffered for thee vpon the crosse: his diuine majestie did fore cast thee in his soueraigne goodnes, and loued thee infinitly. But when began he to beare thee his loue? euen when he began to be God. And when began he

he to be God? ſure he neuer began to be God, for he hath alwayes been God, without beginning and without ending, and ſo likewiſe from all eternitie did he loue thee: his loue to thee neuer had beginning, and therfore did he from all eternitie prepare the graces benefits & fauours beſtowed vpon thee. So ſaith he him ſelf by his prophet: *I haue loued thee with a perpetuall charitie, therfore haue I drawne thee vnto me, taking pittie of thee.* Amongſt other benefits then which he thought vpon from all eternitie to giue thee, needs muſt thou account thy purpoſes and reſolutions to ſerue him.

2. And ô good God, what excellent, how deere ought theſe reſolutions to be vnto thee, ſince God hath fore-thought, premiditated and forecaſt them from all eternitie? what ſhould we not ſuffer rather then to ſuffer one onelie iott or title of them to be taken away or diminished. All the world together muſt not make vs forgoe the leaſt of our good purpoſes: for all the world together, is not worth one ſoule: and a ſoule is worth nothing, without good reſolutions

*Generall affections vpon the precedent poincts, or considerations, with the conclusion of this exercise,*

## CHAPTER. XV.

1 AMIABLE resolutions! you are to me the beautifull tree of life, which my God hath palnted with his owne hand, in the midst of my hart: and my redeemer hath watred with his life dropping bloud to make it fructifie; rather will I suffer a thousand deaths then endure that one of you should be hindred. No, neither vanitie, nor delights, nor riches, nor sorrowes, nor tribulations, shall euer be able to pull me from my holie designes and purposes.

2. Alas ô my Lord, it is thou that hast planted this tree of good resolutions, and from eternitie kept it in the bosome of thy fatherlie prouidence, to place it in the garden of my soule: O how manie soules are there, which haue not beene fauoured in so high a degree: and how then shall I be able to humble my self profoundly enough vnder thy mercie?

3. O beautifull and holy resolutions?

If

If I keep your charitie, you will ſaue me eternallie: If you liue ſtill in my ſoule, my ſoule will liue in you; liue then for euer ô my good reſolutions, as you were eternallie and for euer in the mercie of my God, liue and remaine eternallie in me, for I will neuer abandon or forſake you.

4. After theſe affections, thou muſt particularize, and forecaſt in eſpeciall the meanes neceſſarie to maintaine theſe good purpoſes: and proteſt to vſe theſe meanes faithfullie, and diligentlie, as are, frequent prayer, often vſe of the Sacraments, good works of mercie, amendment of the faults, which in the ſecond point of this exercíſe thou ſhalt haue diſcouered, cutting off ill cuſtoms, and following the councells and aduices, which thy ſpirituall guide ſhall preſcribe thee.

5. This done, as if thou hadſt taken breath a while, and reſted thy ſelfe well, proteſt againe a thouſand times, that thou meaneſt vnfainedlie to continue in thy reſolutions. And as if thou hadſt thy hart, thy ſoule, thy will in thy hands, dedicate them, conſecrate them, ſacrifice them to God, with proteſtation that thou wilt neuer aske them againe, neuer redemaund them, but lea-

ue them alwais entirely in the hands of his diuine majestie, to follow in all things his holie ordenance.

6. Pray vnto God that he would wholie renewe thee, and blesse this renouation of thy protestation and firme resolution: that he would fortifie thee and strengthen thee therin: inuoke the blessed Virgin, thy Angell, the Saints, and especiallie those to whome thou beareſt particular deuotion.

7. Being thus moued and inflamed by Gods grace in thy hart go to the feet of thy confessour, accuse thy selfe of the principall faults committed since thy last generall confession: and receaue the absolution with the selfe-same trace and effect with which then thou didst: and pronounce thy protestation before him, seale and signe it: and so goe againe to vnite thy hart now renewed and reformed, to thy Sauiour and Lord, in the holy sacrament of the Eucharist.

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*Feeling thoughts to be kept in mind after this exercise.*

## CHAPTER. XVI.

1. THE day following this renouation of thy hart, and some

dayes

dayes after, it wilbe profitable to repeat oft times in thy hart to thy ſelfe & by mouth likewiſe, thoſe ardent ſpeeches which Saint Paul, *S.* Auguſtin, S. Catherin of Genua, and other ſaints vſed: I am now no more mine owne man: whether I liue or die, I am my Sauiours altogether: I haue no more in me theſe cold words, of me, and mine? my me, is Ieſus, and my mine, is to be wholly Chriſts: O world thou art allwayes thy ſelfe: and I likewiſe he that haue beene alwaysmy ſelfe, but from hence foorth I wilbe my ſelfe no longer. No my ſoule, we wilbe no longer our ſelues, as we haue been: we wil haue another hart, another affection, and the world that hath ſo often deceaued vs, ſhall now be deceaued in vs: for not marking our change but by little, he will think vs always to be Eſau, and we will proue Iacob.

2. All theſe exerciſes muſt repoſe, and ſettle in our harts, and when we lay a ſide for the time conſideration and meditation, we muſt enter by little and by little, and not all at a clap into our ordinarie affaires, for feare leaſt the pretious liquour of our good reſolutions, diſtilled ſo diligently out of theſe conſiderations, be not ſodainlie ouerturned, and ſpilt:

it muſt ſoke firſt as it were, and ſinck well into all the partes of our ſoule, yet without too much application of ſpirit or bodie.

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*An aunſwer to two obiections, which may be made againſt this Introduction.*

## CHAPTER. XVII.

1. THE world may chaunce to tell thee, my Philotheus, that theſe exerciſes and aduices are ſo manie in number, that he that would practize them, had need to applie him ſelfe to nothing els, but let all other affaires alone. Ah Philotheus, If in deed we did nothing els, we ſhould do well enough, ſince ſo we ſhould doe that, which to doe, we were placed in this world. But doeſt thou not ſee the deceipt? No doubt if all theſe exerciſes were to be performed euery day, they would buſie vs enough, & take vp moſt of our time. But it is only required to practize them euery one in their time and place, as they come in their turne. How many lawes are there in the Digeſtes, & Code which muſt be kept and obſerued? but all

all men know and vnderſtand that their obſeruance is required, according to the occurrences of occaſions and actions, not that one ſhould practize them all euery day. Otherwiſe, the holy king Dauid, practized manie more ſpirituall exerciſes in a day, amidſt his waightie affaires, then I haue here preſcribed. *S.* Lewes an admirable king both in peace and in warre, and that with a wonderfull care, adminiſtred iuſtice, and managed affaires of ſtate: was woont to heare two maſſes euery day, to ſay euenſong, and complin with his chaplain, had euerie day ſett time to meditate; and viſited hoſpitalls verie often: euerie wedneſday cõfeſſed & diſciplined him ſelf verie oft; heard holie ſermons, and vſed ſpirituall conferences: and for all this, neuer omitted one the leaſt occaſion of the publique weale exteriourly offered, which he did not moſt diligently put in execution: and his Court was more gallant, more frequented, more flouriſhing, then euer it had been in time of his predeceſſours. Practize then theſe exerciſes cheerfully, as I haue preſcribed them: and God will allott vnto you time, leaſure, and ſtrength enough to doe your other affaires: though he ſhould make the ſunne for that end to

ſtay his courſe, as he did for his ſeruant Ioſua. We worke enough always, when God works with vs.

2. The world will ſay againe, that almoſt throughout all this book I preſuppoſe, that my *Philotheus*, hath receaued of God the guifte of mental prayer, and yet euerie man hath it not: ſo that, this introduction will not ſerue for euerie bodie. Tis true, without all doubt, I preſuppoſe it: and it is true too, that euerie man hath not the guifte of mentall prayer; but it is likewiſe true that almoſt euery man may obtaine that pretious guifte, euen the moſt rude and vnlearned: ſo that they haue good ſpirituall maiſters and guides, and that they them ſelues would vouchſafe to take as much paines in the ſearch of it, as in it ſelfe it requires. And if there be any, that in no ſort nor degree hath this pretious guift (which I thinck can happen but verie ſeldom) a ſage conductour and maiſter, will eaſilie ſupplie that want, by making them to read, or heat read, theſe meditations and conſiderations, with good heed and attention.

*Three principall aduices for this Introduction.*

## CHAPTER. XVIII.

1. THE first day of euerie month, repeate and renew the protestation set downe in the first part at the end of the meditations: and protest at all times to haue a will & purpose to keep euery point of it, saying with Dauid: *No my God, neuer will I forgett thy iustification, for in them thou hast giuen mee life.* And when thou findst any spirituall battail in thy soule, take in hand the selfe same protestation, and prostrate in spirit with all humilitie, pronounce, it all from thy hart, and thou shalt find great ease in thy conflict.

2. Professe to all the world, that thou desiresst to be deuout, be not ashamed of that holy desire and profession. I say, make profession of a true desire of deuotion, and not, make profession of deuotion: blush not to vse those common and ordinarie actions, which helpe vs to obtaine the loue of God: aduow and admitt hardyly, that thou

doeſt thy endeuour to meditate, and thou hadſt rather dye then ſinne mortally. That thou wilt by Gods grace, frequent the ſacraments, and follow the counſels of thy ghoſtly father (though for good conſiderations it be not expedient to name him.) For this franck and free confeſſion of Gods ſeruice, that wee are with a ſpeciall affection conſecrated and addicted to his loue: is moſt acceptable to the diuine majeſtie, who by no meanes alloweth his ſeruants, to be aſhamed of his croſſe. Beſides, this open profeſſion, cuts of manie a ſummon, manie an inticement, which the world would make to the contrarie: and bidds vs to ſtand vpon our reputation, in the conſtant pourſuite of deuotion. The Philoſophers, openly profeſſed them ſelues to be philoſophers, that ſo men might permitt them to liue Philoſophicallie: and we muſt make our ſelues knowne to be louers of deuotion and holie exerciſes, that men may lett vs liue deuoutly. If any man tell thee, that one may liue deuoutly without the practize of theſe exerciſes and aduices: denie it him not, but aunſwer him louingly, that thy weaknes is ſo great, that thou ſtandeſt in much more need of helpe, then other

men

men doe.

3. Laſt of all, I conjure and entreat thee, my deere Philotheus, by all that which is holie in heauen and earth, by the Baptiſme which thou haſt receaued by the ſweet milk of mercie which thou haſt ſucked from the breſts of our Lord Ieſus, by the moſt louing hart, in which thou placeſt all thy hope and confidence: Continue and perſeuer in this happie enterprize of ſpirituall life. Our dayes runn on a pace, death is hard at our gate, *The trompett ſoundeth the retreat* (ſayth Saint Gregorie Nazianzen) *lett euery man be readie, for the iudge is at hand.* Saint Symphorians mother ſeeing him ledd to martyrdom, cried after him: my ſonne, my ſonne, remember euerlaſting life, looke vp to heauen, and thinck vpon him that raignes there, a ſhort end will quickly end the courſe of this life. I ſay the ſame to thee (my Philotheus) looke vp to heauen, and leaue it not for this baſe earth; thinck vpon hell, and caſt not thy ſelfe into that dreadfull gulfe for moments of pleaſures, remember Ieſus Chriſt, denie him not for the worlde and though the labour of a deuout life, ſeeme hard vnto thee, ſing merilie with Saint Frauncis,

*Since heauen is for my paines aſsignd*
*Paines are ſweet paſsetimes to my mind.*

Liue for euer ſweet Ieſus, to whome with the Father, and holy Ghoſt, be all honour and glorie, now and alway, and for euer and euer. Amen.

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# THE COMMVNICATION OF DOCTOVR THAVLERVS

*With a poore beggar, wherein is comprehended the example of a perfect man, and how we should resigne our selues in all thinges vnto the good pleasure of God.*

THERE was on a tyme a greate diuine, who prayed vnto God the space of eight yeares, that it might be his good pleasure, to direct him to à mā, that might instruct and teach him the true way of vertue. And it happened being in this desire, that he heard a voice from heauen, which sayd vnto him, goe vnto such a Church portch, & there thou shalt finde à man that wil instruct thee in the spirituall life. He walking then towards the sayd Church, founde a poore begger, who had his feete filthie and foule, and al naked, whose clothes were not worth à halfe penny; and he saluted him in this sort: God giue you good

morrow,

morrow my frind. The poore mā anſwe red him Sir, I do not remember that euer I had an euil morrow. The Doctour ſayd vnto him, God giue you a good and happye life: wherfore ſay you that? quoth the begger vnto him; for I was neuer vnhappie. Which the Doctor not vnderſtanding, ſayd vnto him againe; God bleſſe you my frinde, I pray you ſpeake a little more cleatlye, for I know not what you meane. Then the poore beggar anſwered him; Good maſter Doctour, I ſhall doe it willinglye: you know you badd mee good morrow, where vnto I replyed, that I had neuer any ill morrow, for when I haue hunger, I praiſe God; if it freeſe, haile, ſnow, raine, be it fayre or foule, I giue prayſe to God; though I be poore, miſerable, and deſpiſed of each on, I giue thankes vnto God. And therefore I neuer had any euil morrow you did wiſh vnto mee alſo, a good and happy life? wher vnto I maie you anſwere, that I was neuer vnfortunate, becauſe I haue learnd alwayes to reſigne my ſelfe vnto the will of God, being certaine that al his workes cannot be but very good: by reaſon whereof, al that happeneth vnto mee by his permiſſion, be it proſperitye or aduerſitye, ſweete or ſower, I re-

ceaue

ceaue it as from his owne hand with greate joy and comfort, and therefore I was neuer vnfortunate, for I neuer desired any thinge but the good pleasure of God, which the poore man hauinge sayde: the Doctor answered: but what would you say, my frinde, if God would damne you: If God would damne mee, sayd the poore man, verely if he would vse mee so hardlye, I haue two armes to imbrace him, the one whereof is a profounde humilitie, by the which I am vnited vnto his holy humanitie: the other is loue, and charitie, which joyneth men vnto his diuinitie, by which I would imbrace him in such sort, that he should be constrayned to descende with mee into hel. And I had rather without comparison, be in hel with God, then to be without him in paradise. The Doctor learnd in this communication, that a trew resignation, accompanied with profound humilitie of hart, is the shortest waye to attaine vnto the loue of God. After that he asked of him againe, from whence he came, Vnto whom he made answere that God had sent him. The Doctor inquired yet of him, where he had found God. I found him, quoth he, so soone as I had renounced and forsaken all

creatures.

creatures. And where dideſt thou leaue him? replyed the Doctor. I left him, anſwered the begger, with the pure and cleane hartes, and amongſt men of good will. But who art thou, my frind, quoth the diuine vnto him: The poore man made him anſwere, that he was a Kinge. And he askinge him where his kingdom was, It is, quoth he, in my ſoule, for I can ſo well rule, and gouerne my ſences, as wel our ward, as inward: that al my affections, and paſſions do obey vnto reaſon; which kingdom is without doubte, more excellent then al the kingdomes of this world, Moreouer the foreſayde Doctor demaunded of him, who it was that had brought him vnto ſo great perfection? It was ſilence, anſwered the poore man, and my high and loftye meditation, sand the vnion which I had with God. I could take no repoſe nor comfort in any creature of the world, by meanes whereof, I founde out my God, who will comfort me world without ende. Amen.

Laus Deo.

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